









THE
OBJECT, IMPORTANCE, AND ANTIQUITY
OF
The Rite of Consecration of Churches.

Also by the same Author.

BRIEF NOTES

ON

THE CHURCH OF SCOTLAND,

FROM 1555 TO 1842.

THE
OBJECT, IMPORTANCE, AND ANTIQUITY
OF THE
Rite of Consecration of Churches :

AS SHEW'N

BY THE HOLY SCRIPTURES,
THE TESTIMONY OF THE FATHERS,
THE CANONS OF THE CHURCH, FOREIGN AND DOMESTIC,
THE DECREES OF POPES, LEGATES, ETC.
THE PRACTICE OF THE ENGLISH REFORMERS, RITUALISTS,
HISTORIANS, AND OTHER WRITERS.

WITH COPIOUS ILLUSTRATIVE NOTES ;

AND

An Appendix,

CONTAINING

THE CONSECRATION SERVICES OF BISHOP ANDREWS
AND OF ARCHBISHOP LAUD,

AND THE

FORMS OF CONSECRATION ADOPTED BY THE CONVOCATIONS
OF 1712 and 1715 ; &c.

“ These things the wisdom of Solomon did not account superfluous.”—HOOKER.

BY E. C. HARINGTON,

INCUMBENT OF ST. DAVID'S EXETER :

AUTHOR OF “ BRIEF NOTES ON THE CHURCH OF SCOTLAND.”

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TO
THE PRESIDENT,
THE RIGHT REVEREND THE LORD BISHOP OF EXETER ;
THE PATRON,
RIGHT HONOURABLE THE EARL OF DEVON ;
AND THE OTHER MEMBERS OF
The Exeter Diocesan Church Building Society ;
AND TO THE
Exeter Diocesan Church Architectural Society,
THIS LITTLE WORK,
On the Consecration of Churches,
IS (BY PERMISSION)
HUMBLY INSCRIBED BY THEIR OBEDIENT SERVANT,
THE AUTHOR,
HONORARY SECRETARY OF THE EXETER DIOCESAN CHURCH BUILDING SOCIETY.

PREFACE.

THE favour so kindly shewn by the Public to the Author's "Brief Notes on the Church of Scotland" has emboldened him to lay before the same indulgent tribunal the following Treatise on the *Object, Importance, and Antiquity of the Rite of Consecration of Churches*. He trusts that the present volume will not fall short of its predecessor in the peculiar advantage of combining diligence in making research with strict accuracy in giving quotations. In short, he hopes that it will fulfil the promise held out in the title-page. In regard to different classes of readers, he ventures to think that it may not prove without its use. Not that he presumes to offer any fresh information to those who are already well conversant with this subject, and whom he begs favourably to receive this work, only as a small token of his earnest desire to promote a feeling among us of increasing reverence towards "the House of Prayer." His desire rather is, to call

the attention of persons generally to this important topic, on which, unhappily, much ignorance and misconception prevail; and especially, should these pages fall into the hands of any, who have never regarded the House of God with those feelings of sacred awe and reverence which become His Divine Majesty, to bring them, through His blessing, to a better mind.

ST. DAVID'S, EXETER,

July, 1844.

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THE

OBJECT, IMPORTANCE, AND ANTIQUITY

OF

The Rite of Consecration of Churches.

“ SOLEMN duties of public service to be done unto God ” (writes *Hooker*) “ must have their places set and prepared in such sort as besemeth actions of that regard.* Adam, even during the space of his small continuance in Paradise, had where to present himself before the Lord. (Gen. iii. 8.) Adam’s sons had, out of Paradise, in like sort (Gen. iv. 3.) whither to bring their sacrifices. The Patriarchs used altars, (Gen. xiii. 4.) and mountains,† (Gen. xxii. 1.) and groves (Gen. xxi. 33.) to the selfsame purpose.

* See also *Philip’s Antiquitas Theologica*. “ I must affirm,” (says he), “ that even in *Paradise* there was separation or distinction of places, since God did more especially exhibit His presence in that part of the garden, when He descended to commune with Adam, than in any other portion of it ; and thence in the sacred pages it is affirmed, that Adam, upon his defection, ‘ fled from the presence of the Lord God.’ ”

† “ The *Proseuchæ* were built without the cities, and mostly in high places. That in which our Saviour prayed was on a mountain (Luke vi. 12) ; which makes it probable that these *Proseuchæ* were the same which in the Old Testament were called ‘ *High Places*.’ For these High Places are not always condemned in Scrip-

“In the vast wilderness, when the people of God had themselves no settled habitation, yet a moveable tabernacle they were commanded of God to make. (Ex. xxvi.) The like charge was given them against the time they should come to settle themselves in the land which had been promised unto their fathers ; “ Ye shall seek that place which the Lord your God shall choose.” (Deut. xii. 5, 7.) When God had chosen Jerusalem, and in Jerusalem Mount Moriah, (2 Chron. iii. 1.) there to have His standing habitation made, it was in the chiefest of David’s desires (2 Chron. vi. 7. Ps. cxxxii.) to have performed so good a work. His grief was no less that he could not have the honour to build God a temple, than their anger is at this day, who bite asunder their own tongues with very wrath, that they have not as yet the power to pull down the temples which they never built, and to level them with the ground.

“After the overthrow of this first House of God, a second was, instead thereof, erected ; but with so great odds, that they wept which had seen the former, and beheld how much this latter came behind it ; the beauty thereof notwithstanding being such that even this was also the wonder of the whole world. Besides which temple there were, both in other parts of the land and even in Jerusalem, by process of time, no

ture, but then only when they were made use of for idolatrous worship, or in a *schismatical* way, by erecting altars in them in opposition to that which was in the place that God had chosen ; otherwise, they were made use of by the Patriarchs, and Prophets, and good men, as several instances in Scripture do fully prove.”—(*Prideaux’s Connection*, book vi. part i. page 186.)

small number of *Synagogues** for men to resort to.”
—(Book v. p. 53.)

From these premises we may conclude that “ God, who always loves order, and was apt to hear holy and pious prayers, has declared that He loves public places, because of their order, convenience, and neces-

* *Synagogues* were not built till subsequently to the *Babylonish captivity*; and the following remark of Dean *Prideaux* may perhaps with advantage be practically applied in our own day with reference to the crying demand for the *increase of Churches*. “ If it be examined into, how it came to pass that the Jews were so prone to idolatry *before* the Babylonish captivity, and so strongly and cautiously, even to superstition, fixed against it *after* that captivity, the true reason hereof will appear to be, that they had the *Law and the Prophets every week constantly read unto them* after that captivity, which they had not before. For before that captivity they, having no *Synagogues* for public worship or public instruction, nor any places to resort to for either, unless the Temple at Jerusalem, or the cities of the Levites, or to the Prophets when God was pleased to send such among them, from want hereof great ignorance grew among the people; God was little known among them, and His laws in a manner wholly forgotten; and therefore they easily fell into the idolatrous usages of the neighbouring nations. But after that captivity, and the return of the Jews from it, *Synagogues* being erected among them in every city, to which they constantly resorted for public worship, and where every week they had the Law from the first, and after that, from the time of Antiochus’ persecution, the Prophets also read to them (B. C. 165), and were by sermons and exhortations, there delivered at least every Sabbath, instructed in their duty, and excited to the obedience of it; this kept them in a thorough knowledge of God and His laws, and deterred them from transgressing them.”—(*Connection*, book vi. part i. p. 188.) There were no less than four hundred and eighty *Synagogues* in Jerusalem; and in every town where there were one hundred and twenty families (or even a less number) they built a *Synagogue*.—(See *Lightfoot’s Commentary on the Acts of the Apostles*, &c.)

sity for solemnity of worship, and has affirmed that He will dwell in them ; not that they are advantages to Him, but that He is pleased to make them so to us. In public places we decline singularity, as in our retirement or oratories we avoid hypocrisy.”—(*Philipot's Antiquitas Theologica*, p. 5.)

It has, in truth, been well remarked that,* “ whoever takes the pains to search into the religious customs of mankind will find it difficult to discover a people so barbarous, who have not erected very costly and magnificent structures in honour of the Deity, and for the public exercise of their devotions ; and that, when they had raised and adorned those holy buildings with all the pomp and decorations they could invent, they thought it not enough barely to devote them to the sacred duties of religion, unless they also *set them apart* by some peculiar and solemn *rite* of a *formal Consecration*.”

The light of nature † could teach men that holy actions were to be celebrated in holy and *hallowed* places, distinguished from common use by some outward ceremony of veneration and respect, in order to give a figure to religion, and to impress a more awful and devout sense of it on the minds of its professors.

* *Lewis' Historical Essay upon the Consecration of Churches*.
—See also *Philipot's Antiquitas Theologica*, p. 2.

† “ It would not be difficult to show that the light of nature could direct mankind in the dedication of their temples ; and therefore the adversaries of this ceremony ought to forbear their outcries of Judaism or Popery upon such of our Bishops who shall hereafter celebrate the holy rite of *Consecration* upon any of our new Churches. I would have it remembered, also, that the same light of nature could teach what veneration was due to all the *holy utensils*, how

“It is certain, (adds the author just quoted,) that Churches and temples in themselves are no more than ordinary buildings, compounded of the common materials of *lime* and *stone*, and may, without sacrilege or impiety, be applied to any use whatsoever the founders please. But, so soon as the rite of *Consecration* passes upon them, they instantly become *holy ground*, and carry with them such a spirit of reverence and sanctity as strikes with a mighty influence upon religious and reflecting minds, above whatever they can feel in other fabrics, raised only to answer the demands of animal life, and which are ‘*houses only to eat and to drink in.*’” * (1 Cor. xi. 22.)

“Can we,” (says *Hooker*, Book v. ch. 12.) when answering the objections raised against the rite of Consecration,) “can we judge it a thing seemly for any man to go about the building of an house to the God of they became for ever exempt from human right and jurisdiction, never to be degraded to any common use or lay purposes.”—(*Lewis' Essay*, p. 27.)

* “Out of those the Apostle’s words, ‘Have ye not houses to eat and to drink in?’ albeit temples such as now were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived,” (See *Mede's Works*, book ii. p. 319-340,) “that he teacheth what difference should be made between house and house; that what is fit for the dwelling-place of God, and what for man’s habitation, he showeth; he requireth Christian men should at their own home take common food, and in the House of the Lord none but that food which is heavenly; he instructeth them, that as, in the one place, they use to refresh their bodies, so they may, in the other, learn to seek the nourishment of their souls; and as there they sustain temporal life, so here they would learn to make provision for eternal. Christ could not suffer that the Temple should serve for a place of mart, nor the Apostle of Christ that the Church should be made an inn.”—(*Hooker*, book v. c. 12.)

Heaven with no other appearance than if his end were to rear up a kitchen, or a parlour, for his own use? Or, when a work of such nature is finished, remaineth there nothing but presently to use it, and so an end?"

Again, in the sixteenth chapter of the same book, *Hooker* says, "Our opinion concerning the force and virtue which such places have is, I trust, without any blame, or stain of heresy. Churches receive, as everything else, their chief perfection from the end whereunto they serve; which end being the public worship of God, they are, in this consideration, houses of greater dignity* than any provided for meaner purposes. For which cause they seem, after a sort, even to mourn, as being injured and defrauded of their right, when places not sanctified, as they are, *prevent* them unnecessarily in that pre-eminence and honour. Whereby, also, it comes to pass, that the service of God hath not then itself such perfection of grace and comeliness, as when the dignity of place, which it wisheth for, doth concur.

"Again, albeit the true worship of God be to God in itself acceptable, who respecteth not so much in what place, as with what affection He is served; and, therefore, Moses in the midst of the sea, Job on the dunghill, Ezechias in bed, Jeremy in the mire, Jonas in the whale, Daniel in the den, the children in the furnace, the thief

* "When we sanctify or hallow Churches, that which we do is only to testify that we make them places of public resort, that we invest God Himself with them, that we sever them from common uses."—(*Hooker*, book v.) *Suarez*, a writer of the seventeenth century, attributes a Sacramental virtue to things consecrated: "*Benediction* is twofold; one is constitutive of a sacred thing, which produces a permanent effect, and makes a thing permanently sacred, as the *Consecration of a Church*; the other is invocative and private."

on the cross, Peter and Paul in prison, calling unto God, were heard, as *St. Basil* noteth; manifest notwithstanding it is, that the very majesty and holiness of the place where God is worshipped hath *in regard of us* great virtue, force, and efficacy; for that it serveth as a sensible help to stir up devotion, and *in that respect*, no doubt, *bettereth* even our holiest and best actions in this kind. As therefore we everywhere exhort all men to worship God, even so, for performance of this service by the people of God assembled, we think not any place *so good** as the Church, neither any exhortation so fit as that of David, ‘*O worship the Lord in the beauty of holiness.*’”

When a Church has received the holy rite of *Consecration*, it becomes immediately exempt from the power of the first founder, who otherwise might challenge a propriety in it. That which the ground and the expense of the building made the house of man, is made *by Consecration* the *House of God*; and, being once dedicated to His holy service, the property thereof is vested in Him, and in Him alone. The founder can never after lay claim to any pretence of right, † or reserve‡ any part of it for his own use or pleasure,

* Thus writes *Thomas Aquinas*: “*Quod ecclesia et altare et alia hujusmodi Consecrantur, non quia sunt gratia susceptiva, sed quia ex Consecratione adipiscuntur quandam spiritualem virtutem, per quam apta redduntur divino cultui.*”

† “It is not to be forgotten, though it be forgotten, that whoever gave any lands or endowments to the service of God, gave it in a formal writing, as now-a-days betwixt man and man, sealed and witnessed, and the tender of the gift was made *super altare* by the donor on his knees.” — (*Bishop Andrews’ Notes on the Liturgy.*)

‡ It must be remembered that, at the Consecration of a Church or

without laying himself under the guilt of sin and sacrilege. This was the case of *Ananias*, who, when he had sold his house, kept back part of the money, as if he would divide the sum between God and himself.

The Gentiles, by the light of nature, had discovered sentiments of piety on this subject, and, therefore, in the Consecration of their temples, they solemnly pronounced these words, "*Se ex profano usu et humano*

Chapel, "the Bishop sitting in his chair (at the communion-table,) is to have the instrument or instruments of *donation* or *endowment* presented to him by the founder, or some proper substitute, which he will lay on the communion-table;" and subsequently, the "sentence of *Consecration* having been read, the instrument of Consecration is signed by the Bishop, and ordered by him to be laid up in the registry among the muniments of the see, and to be registered." The following extracts from *Dr. South* will serve to elucidate this part of our subject. "One ground of God's sole property in any thing or place, is the gift, or rather the return of it, made by man to God; by which act he relinquishes, and delivers back to God, all his right to the use of that thing, which before had been freely granted him by God. After which donation, there is an absolute change and alienation made of the property of the thing given, and that as to the use of it too; which, being so alienated, a man has no more to do with it, than with a thing bought with another's money, or got by the sweat of another's brow. Now, in passing a thing away to another by deed of gift, two things are required; 1. a surrender on the giver's part of all the property and right he has in the thing given. And, to the making of a thing or place *sacred*, this surrender of it by its right owner is so necessary, that all the rites of Consecration used upon a place against the owner's will, and without his giving up his property, make not that place sacred, forasmuch as the property of it is not hereby altered; and therefore, says the canonist, '*Qui sine voluntate domini consecrat, reverà desecrat.*' The like judgment passed that learned Bishop *Synesius*, (A. D. 411.) '*I account it not for any holy thing.*' For we must know, that Consecration makes not a place sacred, any more

jure, templum, cellam, mensas, arulas, quæque eo pertinent, eximere," appropriating them only to the service of that God, to whom the fabric was intended to be dedicated.

"The solemn dedication of Churches does not serve only to make them public, but farther also to surrender up that right which otherwise their founders might have in them, and to make God Himself their owner.

than coronation makes a king; but only solemnly declares it to be so. It is the gift of the owner of it to God, which makes it to be solely God's, and consequently sacred; after which, every violation of it is as really sacrilege, as to conspire against the king is treason before the solemnity of his coronation. And, moreover, as Consecration makes not a thing sacred without the owner's gift, so the owner's gift of itself makes a thing sacred without the ceremony of Consecration; as in the case of tithes, lands, plate, vestments, and other sacred utensils, to steal or alienate which is a direct act of sacrilege. 2. And as, in order to the passing away a thing by gift, there is required a surrender of all right to it on his part that gives, so there is required also an *acceptation of it* on his part to whom it is given; for giving being a relative action, (and so requiring a correlative to answer it,) giving on one part transfers no property, unless there be an accepting on the other; for as '*volenti non fit injuria,*' so, in this case, '*volenti non fit beneficium.*' And if it be asked, How God can be said to accept what we give, since we are not able to transact with Him in person? I answer, that we may transact with God in the person of His and Christ's substitute, *the Bishop*, to whom the deed of gift ought and uses to be delivered by the owner of the thing given, in a formal instrument, signed, sealed, and legally attested by witnesses, wherein he resigns up all his right and property in the thing to be consecrated; and the *Bishop* is as really *Vicarius Christi* to receive this from us in Christ's behalf, as the *Levitical* priest was *Vicarius Dei* to the *Jews* to manage all transactions between God and them. These two things, therefore, concurring, the gift of the owner, and God's acceptance of it, either immediately by Himself, (which we may pre-

10 CONSECRATION OF THE TABERNACLE AND TEMPLE.

For which cause, at the erection and Consecration, as well of the Tabernacle as of the Temple, it pleased the Almighty to give a manifest sign that He took possession of both. (Ex. xl. 34 ; 1 Kings viii. 11.) Finally, it noteth in a solemn manner the holy and religious use whereunto it is intended such houses shall be put. (Ex. c. xl. 9.) These things the wisdom of Solomon did not account superfluous.”—(*Hooker*, Book v. c. 12.)

“ *What the ancients meant by the Consecration of*

sume, by the dictates of natural reason, He does, when the gift is suitable for Him to receive,) or mediately by the hand of the *Bishop*, which is visibly done before us, is that which vests the sole property of a thing or place in God. And if it be asked, of what use then is *Consecration*, if a thing were sacred before it? I answer, of very much; even as much as coronation to a king, which confers no royal authority upon him, but by so solemn a declaration of it imprints a deeper awe and reverence of it in the people’s minds. And, again, the Bishop’s solemn benediction and prayers to God for a blessing upon those who shall seek Him in such sacred places, cannot but be supposed a direct and most effectual means to procure a blessing from God upon those persons who shall address themselves to Him there, as they ought to do. Add to this, in the third place, that all whoever had any awful sense of religion and religious matters, whether Jews or Christians, or even Heathens themselves, have *ever used solemn dedications and consecrations of things set apart and designed for Divine worship*; which surely could never have been so universally practised, had not right reason dictated the high expediency and great use of such practices.”—*South’s Sermons*, vol. i. pp. 256-60.

It is right to mention that, in the above, and in some other extracts in this volume, the quotations are not *precisely* as they appear in the original. Every paragraph which is irrelevant to the subject before us is omitted, (for the sake of brevity,) and these omissions involve *slight verbal* alterations, in order to render the sentences consecutive. *No word is added or omitted which can in the least degree affect the sense of the author adduced.*

Churches," Bingham (Book viii. c. 9.) thus explains: "Anciently, when Churches were finished and adorned, it was then usual to proceed to a dedication or Consecration of them, which was a thing that was sometimes performed with a great deal of pious solemnity; and, therefore, it will be proper to make a little inquiry into the nature and circumstances of it. Now I must observe, first of all, that by the *Consecration* of a Church, the ancients always mean, the *devoting* or *setting it apart* peculiarly for *Divine service*.* But the manner and ceremony of doing this was not always exactly one and the same; therefore we are chiefly to regard the substance of the thing, which was the separation of any building from common use to a religious service. Whatever ceremony this was performed with, the first act of initiating and appropriating it to a divine use was its *Consecration*; and therefore, in allusion to this, the first beginning of anything is many times called its dedication. As when *Cyprian* (*Epist. xxxvii. ad Cler. Carth.*), speaking of Aurelius the Confessor, whom he had ordained a reader, says, 'he dedicates his reading,' (*dedicat lectionem,*) he means no more but that he performed the first act of his office in the Church, which, in his phrase, was its dedication."

"Whether Churches had any other ceremony besides this in their dedication for the first three ages, is not certain, though it is highly probable they might have a solemn thanksgiving and prayer for a sanctified use

* "Consecratio Ecclesiæ est dedicatio ejusdem ad cultum divinum speciali ritu facta à legitimo ministro, ad hoc ut populus fidelis opera religionis in eâ rite exercere possit." *Ferraris' "Promta Bibliotheca,"* tom. iii. p. 157.

of them also, over and above the usual Liturgy of the Church ; because this was in use among the Jews, who thus dedicated not only their Temple, (1 Kings, c. viii.) but also their private houses, and walls of their cities, when they were finished, as appears from the title of the thirtieth Psalm, which is inscribed ‘ *A Psalm or Song at the Dedication of the House of David,*’ and from the account which is given by *Nehemiah* (xii. 27:) of the Dedication of the Walls of Jerusalem.”

“It is further probable, from the constant practice of Christians in consecrating their ordinary meat by thanksgiving and prayer before they begin to use it, and from the manner of consecrating Churches in the following ages, after the time of Constantine. All which make it highly probable, that the Christians of the first three ages used the same ceremony of particular prayers and thanksgiving to God in the Dedication of their Churches ; but, having no express testimonies for this, I will not pretend positively to assert it.”

Mede, in his second book, containing “ Treatises concerning Churches,” has entered very fully into the question of *the dedication of places set apart for Divine worship, from the time of the Apostles to the reign of Constantine*. We can only glance at his arguments. “ It is,” says he, “ taken for granted by most of our Reformed writers that, *in the Apostles’ times* and in the ages next after them, whilst the Church lived under Pagan and persecuting emperors, Christians had no oratories, or places set apart for Divine worship, but that they assembled here and

there promiscuously and uncertainly, as they pleased, or the occasion served, in places of common use, and not otherwise. But that this is an error I intend to demonstrate by good evidence, taking my rise from this passage of the Apostle, who, reproving the Corinthians for using profane banquetings and feasting in a sacred place, says, ‘Have ye not houses to eat and drink in?’ ‘*ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε;*’ ‘or despise ye the Church of God?’ Here I take the word *ἐκκλησίας* or *Church*, to denote, not the *assembly*, but the *place* appointed for sacred duties, and that from the opposition thereof to *οἰκίας* their own *houses*, ‘*Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;*’ ‘Have ye not houses to eat and to drink in?’ These are places proper for ordinary and common repast, and not the Church or House of God; which is again repeated in the last verse of that chapter. ‘*Εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω.*’ ‘If any man hunger, let him eat at home.’”

“Thus most of the Fathers took *ἐκκλησία* in this passage; as *Augustine*, * *Basil*, † *Chryso-*

* “Sicut Ecclesia dicitur locus quo Ecclesia congregatur. Nam Ecclesia homines sunt, de quibus dicitur, ‘ut exhiberet Sibi gloriosam Ecclesiam.’ (Eph. v. 27.) Hanc tamen vocari etiam ipsam Domum orationum idem Apostolus testis est, ubi ait, ‘Numquid domos non habetis ad manducandum et bibendum? an Ecclesiam Dei contemnitis?’”

† “Quod non oportet loca sacra misturâ eorum, quæ ad communem usum spectant, contumeliâ afficere.” This he confirms by the passages, “Et intravit Jesus in Templum Dei,” &c. (Matt. xxi. 12, 13.) And “Numquid domos non habetis.....aut Ecclesiam Dei contemnitis?” (1 Cor. xi. 22.) Again, in his *Regulæ compendiosius explicatæ* (Interrog. et Respons. 310) answering the question,

stom,* *Theodoret*,† &c.” *Mede* then proceeds to “show what manner of places they were, or may be supposed to have been, which were appropriated to such uses ; and then to inquire by such testimony or footsteps of antiquity as time has left us, whether there were not such places through every age respectively, from the days of the *Apostles* unto the reign of *Constantine* ; that is, in each of the first three centuries.”

“It is not to be imagined,” (he adds,) “that they were such goodly and stately structures as the Church had after the empire became Christian, but some capable and convenient room within the walls or dwelling of some pious disciple, *dedicated* by the religious bounty of the owner to the use of the Church ; and that usually an Ἀνωγειον, or Ὑπερφωον, an

“Numquid in communi domo sacra oblatio debeat celebrari?” “Quemadmodum” (says *Basil*) “Verbum non permittit ut vas ullum commune in sancta introferatur ; eodem modo etiam vetat sancta in domo communi celebrari. Quum *Vetus Testamentum* nihil isto modo fieri permittat ; Domino etiam dicente, ‘Plus quàm templum est hìc ;’ Apostolo item, ‘Numquid domos non habetis ad manducandum et bibendum ?’ &c. Ex quibus erudimur, neque communem cœnam in Ecclesiâ edere et bibere, neque Dominicam cœnam in privatâ domo contumeliâ afficere ; extra quam si quis, cùm necessitas poscat, locum domumve puriorem delegerit tempore opportuno.”

* “Ecce quarta accusatio, quòd non pauperes tantùm sed Ecclesia læditur. Quemadmodum enim Dominicam cœnam privatam facis, ita et locum tanquam domo Ecclesiâ usus.”

† The paraphrase of *Theodoret* is as follows : “Si acceditis ut lautè et opiparè epulemini, hoc facite in domibus. Hoc enim in Ecclesiâ est contumelia et aperta insolentia. Quomodo enim non est absurdum, intus in Templo Dei, præsente Domino, qui communem nobis mensam apposuit, vos quidem lautè vivere, eos autem, qui sunt pauperes, esurire et propter paupertatem erubescere?”

upper room, such as the Latins call *Cœnaculum*, being, according to their manner of building, the most large and capacious of any, and also the most retired and freest from disturbance, and next to heaven, as having no room above it. Such was the *Cœnaculum Sion** alluded to in Acts ch. i. 13. And it is certain that the place of this Cœnaculum was afterwards enclosed with a goodly Church, known by the name of *the Church of Sion*, upon the top whereof it stood; insomuch that *St. Jerom*, in his *Epitaphio Paulæ*, made bold to apply that of the Psalm lxxxvii. unto it; ‘*Fundamenta ejus in montibus sanctis; diligit Dominus portas Sion super omnia tabernacula Jacob.*’

“How soon this erection was made, I know not; but

* “Such an *Hyperôon* as we speak of was that remembered by the name of *Cœnaculum Sion*, where, after our Saviour was ascended, the Apostles and disciples (Acts i. 13) assembled together daily for prayer and supplication; and where, being thus assembled, the Holy Ghost came down upon them in cloven tongues of fire at the feast of Pentecost. Concerning which there has even been a tradition in the Church, (see *Christian Adrichomius*, a writer of the sixteenth century, and *Nicephorus*, a writer of the ninth,) that this was the same room wherein our Blessed Saviour, the night before His passion, celebrated the Passover with His disciples, and instituted the mystical supper of His body and His blood, for the sacred rite of the Gospel;—the same place where, on the day of His resurrection, He came and stood in the midst of His disciples, the doors being shut, and, having shown them His hands and His feet, said unto them, ‘Peace be unto you;’ (John xx. 21)—the place where, eight days or the Sunday after, He appeared in the same manner again unto them;—the place where James, the brother of our Lord, was created by the Apostles Bishop of Jerusalem;—the place where the seven Deacons, (whereof Stephen was one,) were elected and ordained;—the place where the Apostles and Elders of the Church at Jerusalem held that Council, and pattern of all

I believe it was much more ancient than those other churches erected in other places of that city by Constantine and his mother Helena; because neither *Eusebius*, *Socrates*, *Theodoret*, nor *Sozomen* make any mention of the foundation thereof, as they do of the rest. It is called by St. Cyril, who was Bishop of the place, 'The Upper Church of the Apostles.' (*Cyriel, Hierosol. Cat.* 16.)" Mede then refers to the passage in *Bede, De locis Sanctis*, to which attention will be presently directed. He afterwards proceeds to adduce the authorities in support of his proposition, viz. *Eusebius*, who endeavours to prove that the *Essenes* were the first Christian Society of the Jewish nation at Alexandria, converted by St. Mark, and, amongst other characteristic notes or badges of Christianity, alleges

councils, for decision of that question, 'Whether the Gentiles which believed were to be circumcised or not.'" (*Mede*, book ii. p. 321.) *Staveley* says that "the most famed of the early oratories was the *Cœnaculum Sion* at Jerusalem; of which the tradition was, that this *Church of Sion* (according to *Bede*) was founded by the Apostles: not that they erected that building, but that by them it was adapted and *dedicated* to Christian service. And further, as it is described by *Adrichomius*, A.D. 1555, (*De Urbe Hierosolym.*) that this was the same room wherein our Blessed Saviour, the night before His passion, celebrated the Passover with His disciples, and instituted the Sacrament of His blessed body and blood..... And in this place it was that *Helena*, the mother of the Emperor Constantine, built a magnificent temple, so contrived that the ancient *Cœnaculum* was included within the porch. Afterwards, in the place of the *Cœnaculum*, a monastery was built for the Franciscans or Minorites. But lastly, in the year 1561, the Franciscans were removed to another house, and the Turks translated it into a palace, and continue such a reverence to the place, that none but barefooted are suffered to enter in."—*Staveley*, p. 32. See also *Gregory's Works*, cap. iii. on "Upper Rooms."

this for one of the first, that they had *worshipping-places*,* or sacred houses, that is *Churches*. His next argument (as regards the first century) is derived from that singular character given to some one above other in the Apostle's salutations; "Salute" such an one, and "*the Church*, 'Ἐκκλησίαν,' at his house;" and he quotes *Œcumenius*, † (A. D. 982,) and others, in support of this interpretation.

Lucian, likewise, (A. D. 180,) is quoted, who, "in his Dialogues, brings in one *Critias*, telling how some Christians went about to persuade him to be of their religion; and that they brought him to the place of their assembly, being an *Hyperóon*, which he describes." ‡ *Mede* concludes the testimony for the first

* His words are these: "Philo, (who lived about the middle of the first century,) having described what kind of habitations they had, proceeds to speak of their Churches, *de Ecclesiis*, which were frequently to be met with in several places of their country; how that the sacred house was called *Σεμνειον*, a *worshipping-place*, and *Μοναστηριον*, a *monastery*, wherein these solitary livers performed the mysteries of a severely religious life, bringing in thither not meat nor drink, nor any other necessaries for the use of the body, but the books of the Law, the Prophets, the Psalms or Hymns, and the like things of sacred use, whereby Divine knowledge and piety might be increased and advanced to great perfection."—(*Eusebius*, book ii. c. 17.)

† His note on Rom. xvi. is, "Adeo virtute spectati (Aquila et Priscilla) erant, ut suam etiam domum Ecclesiam fecerint. Vel dicitur hoc, quia omnes domestici fideles erant, ut jam domus esset Ecclesia;" and on Col. iv. "Magni nominis hic vir erat, nam domum suam fecerat Ecclesiam."

‡ "We passed through iron gates and over brazen thresholds, and by many winding ascents we came at last to the house or room, whose roof was overlaid with gold, not unlike what Homer makes the house of Menelaus to have been; and now I beheld and

century with a passage* from *Clement*, in his *Epist. ad Corinthos*: “*Ubi et à quibus peragi vult, Ipse (Dominus) excelsissimâ suâ voluntate definivit.*”

The first authority for the *second century* is that of *Ignatius*, (A. D. 107,) who, in his acknowledged *Epistle ad Magnesios*, says ;† “All of you meet together for prayer in one place. All of you, as one man, run to the Temple of God, as to one altar, to one Jesus Christ, the High-priest of the Unbegotten God.” And again *Ignatius* says ;‡ “One altar to every Church, and one Bishop, with the Presbytery and Deacons.” *Mede* then quotes the *Epist. of Pius the First*, (A. D. 145,) to which reference will be hereafter made.

The third century abounds with testimony in favour of *Dr. Mede's* view. *Tertullian*, in his book *de Idololatriâ*, says ; “All the day long shall the zeal of faith speak to this point, bewailing that a Christian should come from idols into the Church ; that he should come

observed all things therein, but I could see no *Helena* there, but, on the contrary, a company of persons with their bodies bowed down and pale countenances.”

* “*Debemus omnia rite et ordine facere quæcunque nos Dominus peragere jussit ; præstitutis temporibus oblationes et liturgias obire. Neque enim temerè vel inordinatè voluit ista fieri, sed statutis temporibus et horis. Ubi etiam et à quibus peragi vult, Ipse excelsissimâ suâ voluntate definivit, ut, religiosè omnia secundum beneplacitum Ejus adimpleta, voluntati Ipsius accepta essent.*”

† “*Omnes ad orandum in idem loci convenite ; una sit communis precatio, una mens, una spes in charitate et fide inculcata in Jesum Christum, quo nihil præstantius est. Omnes velut unus ad Templum Dei concurrite, quemadmodum ad unum altare, ad unum Jesum Christum Pontificem ingeniti Dei.*”

‡ “*Unum altare omni Ecclesiæ, et unus Episcopus cum Presbyterio et Diaconis conservis meis.*”

into the *House of God*,* from the shop of His enemy ;” alluding to certain mechanics who, though Christians, continued to make idols for the Gentiles. Again, the same Father in his *De Coronâ Militis*, cap. 3, speaking of the Sacrament of Baptism, says,† “ coming to the water to be baptized, not only there but also somewhat afore, in the *Church*, under the hand of the Bishop or Priest, we take witness that we renounce the Devil and his pomp and angels ; and afterwards we are baptized.”

The next testimony is that of *Hippolitus*, (A.D. 221,) who, in his treatise *De Antichristo*, says ;‡ “ The Temples of God shall be as common as ordinary houses ; *Churches* shall be utterly demolished everywhere, and the Scriptures shall be despised.” And again ;§ “ The sacred edifices of Churches shall become heaps, and as a desolate lodge in an orchard ; there

* “ Totâ die ad hanc partem zelus fidei perorabit, ingemens Christianum ab idolis *in Ecclesiam* venire, de adversariâ officinâ *in Domum Dei* venire, attollere ad Deum Patrem manus matres idolorum, his manibus adorare quæ (nempe in operibus suis) foris (in templis Gentium) adversus Deum adorantur, eas manus admovere corpori Domini, quæ Dæmoniis corpora conferunt ;” where *Mede* bids the reader remark that the “ *Domus Dei*” is used as a synonymous term with “ *Ecclesia*.”

† “ Aquam adituri ibidem, sed et aliquanto prius in *Ecclesiâ*, sub Antistitis manu, contestamur nos renunciare Diabolo et pompæ et angelis ejus ; dehinc ter mergitamur.”

‡ “ Tempia Dei domorum communium instar erunt ; ubique Ecclesiarum eversiones fient ; Scripturæ contemnentur.”

§ “ Sacræ Ecclesiarum ædes instar pomorum custodiæ erunt, pretiosumque corpus et sanguis non extabit in diebus illis ; Liturgia extinguetur ; Psalmorum decantatio cessabit ; Scripturarum recitatio non audietur.”

shall be no more communion of the precious body and blood of Christ ; liturgy shall be extinguished ; singing of psalms shall cease ; and the reading of the Scriptures shall be no more heard.”

In the middle of this century flourished the famous *Gregory of Neocæsarea*, (A. D. 252.) In his *Epist. Canonicá*, describing the five degrees or admissions of penitents, according to the discipline of his time, he says ; “ 1st. *Weeping*,* the first degree of penance, was without the porch of the oratory, where the mournful sinners stood, and begged of all the faithful, as they went in, to pray for them. 2nd. *Hearing*,† the second

* To rightly understand this passage from Gregory, we may refer to *Bingham*, from whom the following explanatory passages are extracted : “ The antient Churches, including in the strictest sense only the buildings *within* the walls, were divided into *three* parts, the *Narthex*, or ‘ante-temple,’ where the penitents of the second order, or catechumens, stood ; the *Naos*, or ‘temple,’ where the communicants had their respective places ; and the *Bema*, or ‘sanctuary,’ where the clergy stood to officiate at the altar. But, in a *larger* sense, there was another ‘ante-temple,’ or *Narthex*, *without* the walls, under which was comprised the *vestibulum*, or ‘outward porch,’ then the *atrium* or *area*, the ‘court leading from that to the temple,’ surrounded with porticoes or cloisters, as in the temple of Paulinus, as described by Eusebius. Between this porch (of the *outward Narthex*) and the Church was a large *area*, or square plot of ground, called by the Latins *atrium* and *impluvium*, because it was a court open to the air, without any covering, save only on each side the square, which was surrounded with porticoes or cloisters. *In this place stood the first class of penitents* (the *Plorantes*).” —(*Bingham*, book viii. chap. 3. sec. 3-5.)

† “ Having entered the Church, the first place that occurs to our view is the *interior Narthex*, or ‘ante-temple,’ within the walls. And this lower part of the Church was the place of the *Energumens*, and such of the catechumens and penitents as were commonly called *Audi-*

degree, was within the porch, in the place called *Narthex*, the place where these penitent sinners, being now under the *Ferula*,* or censures of the Church, might stand near to the catechumens, and hear the Scripture read and expounded ; but were to go out before them. 3rd. *Prostration*,† or lying along on the Church pavement. These prostrate ones were admitted somewhat farther into the Church, and went with the catechumens. 4th. *Standing*,‡ or staying with the people

entes, that is, ‘hearers,’ because they were allowed to stand here to hear the Psalms and Scriptures read, and the sermon made by the preacher ; after which they were dismissed without any prayers or solemn benediction.”—(*Ibid.* chap. 4. sec. 2, 3.)

* The part of the Church where the *Audientes* stood was called *Narthex*, because the figure of it was supposed to resemble a *ferula*, which was the Latin name for it, that is, a rod or staff.”—(*Ibid.* chap. 4. sec. 6.)

† “After the *Narthex*, followed that part which was properly called *ναος*, ‘the temple,’ and *navis*, ‘the nave,’ or body of the Church. This was separated from the *Narthex* by certain rails of wood, as all other places in the Church were commonly distinguished. The entrance into it from the *Narthex* was by the gates which the modern rituals and Greek writers call ‘the beautiful and royal gates.’ Here, at the very entrance of the royal gates, in the lowest station of this part, behind the *ambo*, or ‘reading-desk,’ stood the *substrati*, the ‘penitents of the *third* order,’ so called from the custom of prostrating themselves before the Bishop or Priest, as soon as the sermon was ended, to receive his benediction with imposition of hands, and be made partakers of those prayers which the congregation particularly offered to God for them ; after which they were obliged immediately to depart before the communion service.”—(*Ibid.* chap. 5. sec. 1, 3.)

‡ “In this part likewise (*viz.* in the *nave*) of the Church, all the faithful, or such as were in the communion of the Church, had their place assigned them ; and among them the *fourth* order of penitents, whom they called *Consistentes*, because they were allowed to

or congregation. These *consistentes* did not go out with the catechumens ; but, after they and the other penitents were gone, stayed and joined in prayer with the faithful. 5th. *Participation of the Sacraments.*”*

stay and hear the prayers of the Church, after the catechumens, and other penitents were dismissed ; but yet they might not make their oblation, or participate of the sacrifice of the altar ; in which respect they are said to stand and communicate with the rest of the people, but in prayers only, without the oblation. Whether they were separate from other communicants, in a distinct place by themselves, I find not in any other author, save only *Eligius Noviomensis*, who lived about the year 640. He, in one of his Homilies (8th *ad Pœnit.*), tells them, they were placed on the left side of the Church, because ‘ the Lord, at the day of judgment, would place the sheep, that is the righteous, on His right hand, and the goats, that is sinners, on the left.’ But because this is a later writer, and learned men are also doubtful about his homilies, whether they be genuine or not, we can determine nothing from this passage concerning the original custom of the Church.”—(*Ibid.* chap. 5. sec. 5.)

* *Bingham*, in his eighteenth book, on the several orders of penitents, says, that it is an error to speak of them as *five* in number, there being in fact only *four* orders, *Flentes, Audientes, Substrati,* and *Consistentes*. “Some add to these a fifth order, but without any just ground or reason for it. Bellarmine says, there was a *fifth* place of such penitents as had fully completed their penance, and only waited for the time of reconciliation. And the place of these penitents, he says, was called ‘ the Completion.’ Our learned *Dr. Cave* (*Prim. Christ.* lib. i. c. 8,) slides unwarily into the same mistake, making five orders of penitents, whereof the fifth and last, says he, were called *Communicantes*, and were admitted to the participation of the holy Communion. But it is most certain there never was any such order of penitents under the name of ‘ communicants,’ or ‘ partakers of the Holy Sacrament,’ acknowledged in the Church. For communicants, absolutely so called, as denoting partakers of the Eucharist, are everywhere distinguished from the penitents, and go by other names, *Faithful, Perfect, &c.*, that is persons not under

Nay, further, we find in the life of this Gregory, written by *Gregory Nyssen*, that he was himself a great founder and builder of these sacred edifices ; whereof the Church erected by him at Neocæsarea, in Pontus, (where he was Bishop,) was still standing in his biographer Gregory's time. In relating the speedy and wonderful success of the ministry of *Thaumaturgus*, in the conversion of that city, he says* that, "by becoming all things to all men, he had, in a short time, gained a great number of converts, through the assistance of the Divine Spirit ; and that hereupon he had a strong desire to commence the *building of a Temple*, or place for sacred assemblies, wherein he was the more encouraged by the general forwardness he observed among the converts to contribute both their money and their best assistance to so good a

discipline and public penance, which is an imperfect state of communion, but in the perfect, peaceable, and full communion of the Church, none of which ever go by the name of penitents in any antient writer."—(*Ibid.* book xviii. ch. 1. sec. 1.) From the discipline alluded to, *Mede* founds an argument, "That Christians had oratories, or *Churches*, that is, appropriate places for Christian worship, during the first three hundred years ; because their discipline required distinct and regular places in their assemblies for the *Pœnitentes*, *Auditores*, *Catechumeni*, and *Fideles* ; and therefore it is clear that they met not in every place promiscuously, but in places already fitted and accommodated for that purpose."—(*Mede*, book ii. p. 333.)

* "Cum omnibus omnia fieret, tantum sibi auxilio Spiritûs repentè populum adjunxit, ut ad Templi fabricationem animum adjiceret ; cum omnes offerendo tam pecunias quàm operas suas studium ejus adjuverent. Hoc est Templum, quod usque hodie ostenditur, quod magnus ille vir statim aggressus, quasi fundamentum sacerdotii sui (id est Episcopatûs) in maximè conspicuo urbis loco constituit."

work. This is that temple which is to be seen even at this day. This is that temple, the erection whereof this great person being resolved to undertake, without any delay he laid the foundation thereof, (and of his sacerdotal, that is, of his episcopal prefecture,) in the most conspicuous part of all the city."

St. Cyprian, also, who lived about 250 A.D., refers to Christian Churches twice, once as *Dominicum*, and again as *Ecclesia*. In his work, *De Opere et Eleemosynis*, speaking of communicating at the holy altar without an offering, he says,* "Thinkest thou, who art rich and wealthy in the Church of Christ, that thou celebratest the Lord's sacrifice worthily, who comest to the *Lord's House* without a sacrifice or offering?" Again, declaiming against some lapsed Christians who had during persecution sacrificed to idols, he says,† "What then remains but that the Church should yield to the Capitol, and that, the Priests withdrawing themselves and taking away the altar of our Lord, images and idol-gods should, together with their altars, take possession of the Sacrary, or place proper to the sacred and venerable bench of the Clergy?" (See *Mede's Works*, book ii. pages 319-351.)

Having thus examined the testimonies in support of

* "Matrona, quæ in Ecclesiâ Christi locuples et dives es, Dominicum (sacrificium) celebrare te credis, quæ Corbonam omninò non respicis, quæ in Dominicum sine sacrificio venis, quæ partem de sacrificio quod pauper obtulit sumis?"

† "Quid superest, quàm ut Ecclesia Capitolio cedat, et recedentibus Sacerdotibus, ac Domini nostri altare remouentibus, in Cleri nostri sacrum venerandumque Consessum (id est Presbyterium) simulacra atque idola cum aris suis transeant?"

the opinion of the Christians of the *first three centuries* having had *Churches*, or appropriate places for Christian worship, we may proceed to inquire into the *antiquity* of the *rite of Consecration*.

The *Consecration** of the Church at *Tyre*, and of the *Martyrium* at *Jerusalem*, of which we shall presently speak more in detail, is sufficient to illustrate and defend the use and *antiquity* of this rite ; at least, with those who bear the least deference to authority, or the practice of the first Christians. But we may descend to the evidence of later times ; we may adduce the testimony of *Athanasius* as regards the opinions of the *Eastern Church*, (A.D. 335.) He speaks of a Church not *consecrated*, and prays that the Emperor *Constantine* may live to see it done, and *celebrate the ceremonies* ; a solemnity esteemed so necessary in those early times, that the *Arians* charged it as a grievous crime against *Athanasius* that he “*celebrated the holy Mysteries in the great Church before it was consecrated,*” for which he humbly apologises to the angry Emperor ; urging that, “*indeed he did not celebrate the dedication of this Church, which he could not do without order from the Emperor,*” but he confesses that “*he did celebrate the divine mysteries before its Consecration :*” and he excuses himself upon the account of the great concourse of people that came to *Alexandria* upon *Easter-day* ; that “*this was the reason which obliged him to celebrate in the great Church before it was Consecrated, which he did so much the rather, because, during the fast of Lent, many per-*

* See the *Ecclesiastical History of Eusebius*, lib. x. c. 2, 3 ; and *Eusebius' Life of Constantine*, lib. iv. c. 40-5.

sons had been hurt in the press of the people.”—(*Atha. Apol. ad Imp. Constantinum.*)

Bingham remarks, that “*this* (the *celebration of Divine Service,*) did not go for its *dedication*; for he (Athanasius) tells the Emperor, that they still expected a day when he himself should give the orders for its *encenia*, or ‘feast of Dedication,’ and then solemnly gives his thanks to God for the finishing of it, as had been done in the time of his predecessor, Alexander, when the Church of Theonas was building, and as he had seen it done at Triers, and Aquileia, and other places, where Churches were sometimes used for prayer upon such urgent and pressing necessities before they were finished. But the using them for Divine service upon such occasions was *not their dedication*; but that always came after, and was a proper and solemn eucharistical service, or thanksgiving to God, for the accomplishment of the holy structure; so that this evidently makes out the observation of Eusebius, that the Common Prayers of the Church were not looked upon as a formal dedication, without special panegyric orations, and forms of adoration and praise more peculiar to that occasion. And this also confutes the opinion of those who think that the setting up the sign of the cross, or placing a communion table in a Church, was its dedication; for these things might be done without any dedication, which appears not only from this discourse of Athanasius, but from a case related in Synesius, where some pretended that a certain place was consecrated into a Church, because it had been used for prayer and administration of the sacrament in a time of hostile invasion; against which Synesius positively determines

(Ep. lxvii.) that such an use in time of necessity was no Consecration ; for otherwise mountains, and vallies, and private houses would be Churches.”—(*Bingham*, book viii. ch. 9, sec. 2.)

So contrary to the practice of the Church in those days was the act of celebrating the holy mysteries in buildings *unconsecrated* ; though in our own time it is regarded as a matter of small moment, and we have now the Divine services performed, without scruple, in *unhallowed* places, and even the sacrament of the Lord's Supper administered in Chapels (so called), which have never been set apart by the rite of *Consecration*.

The same undeniable evidence may be adduced in regard to the *Western Churches*.*

There is a sermon extant of *St. Ambrose*, (A.D. 380,) preached at the dedication of a Church built by *Vitalianus* and *Majanus* ; the sermon is entitled “ *De Dedicacione Basilicæ*,” and the text is taken from the passage in St. Luke, “ He loveth our nation, and hath built us a synagogue.” The same Father, writing to his sister, speaks of a Church which he himself had consecrated, “ *Nam cum Basilicam dedicassem*.” &c. ; and writing to *Felix*, Bishop of *Cumo*, invites him to the Consecration of a Church built by one *Bassianus*, requiring him not to fail of being there, “ *dicit se et ipsum Felicem ad Basilicæ dedicationem à Bussiano invitatum*.”—(Lib. i. ep. v. ad Fal.)

Gaudentius, Bishop of *Bressa*, (A.D. 401,) in his work

* “ Neque porro existimandum est id *Orientali* dumtaxat Ecclesiæ extitisse singulare. Nam in *occidente* idem prorsus usus (benedictio ac dedicatio Ecclesiarum) passim invaluit.”—(*Martene, De Ritibus Ecclesiæ*, lib. ii. c. 13.)

“*De Dedicacione Ecclesiarum*,” says, “convenisse multos Episcopos ad celebritatem dedicationis Ecclesiæ, quæ Brixia erecta fuerat, in honorem reliquiarum Joannis Baptistæ, Andreae, &c., et quadraginta Martyrum.”

Before we proceed to examine the evidence from the *decrees of Councils*, we may adduce one or two other early authorities of undoubted credit. *Dionysius the Areopagite*, who wrote in the first century, in his book “*De Ecclesiasticâ Hierarchiâ*,” (c. v. par. 1,) says, “*Altaria sacro oleo inungi et consecrari ab Episcopo debere.*”

*Bede** tells us, that the “*Upper Room*” spoken of in the Acts (c. i. v. 13,) was “inclosed afterwards with a beautiful Church, founded by the holy Apostles, because in that place they had received the Holy Ghost.” “Where it is to be observed” (says *Lewis*), “that this Church is said to have been founded by the Apostles; not that they built it from the ground, but because it was *Consecrated* by them as a place peculiarly set apart for the public worship of God.”

In the second century we find Pope *Pius* (A.D. 150)

* “In superiori Montis Sion planitie Monachorum cellulæ frequentes Ecclesiam magnam circumdant, illic, ut perhibent, ab Apostolis fundatam, eo quòd ibi Spiritum Sanctum acceperint, ibique S. Maria obierit. In quâ etiam locus Cœnæ Domini venerabilis ostenditur. Sed et columna marmorea in medio stat Ecclesiæ, cui adhærens Dominus flagellatus est. Hujus ergo Ecclesiæ talis dicitur esse figura.

“✠ Hic locus Cœnæ Domini.

“✠ Hic Spiritus Sanctus super Discipulos descendit.

“✠ Hic columna stat marmorea ad quam Dominus flagellatus est.

“✠ Hic Sancta Maria obiit.”

writing thus in an Epistle to *Justus Viennensis*, a particular friend of his : “ Our sister Euprepeia has turned her house into a Church, for the use of the poor servants of Christ, where now abiding with our said poor brethren we celebrate the Lord’s Supper.” And in another Epistle to the same Justus he writes thus : “ Pastor the Priest has built us a Church (*Titulum*),* and so died worthily in the Lord.”

The author of *An Historical Essay upon the Con-*

* An extract from *Philipot’s Antiquitas Theologica* will explain the meaning of the term *Titulus*. “ In the life of Pope Marcellinus we read, that ‘ *In Româ ille instituit viginti titulos* ;’ that is, in the dialect of elder times, ‘ *he founded twenty Churches.*’ Now *Titulus*, (as *Sanctius* observes,) is ‘ *Signum aliquod, seu monumentum, quod docet latere aliquid, aut accidisse, cujus nolumus perire memoriam.*’ Churches then were antiently called *Tituli* ; either from a name metaphorically borrowed from goods belonging to the Prince’s Exchequer, that had some sign imprinted on them, that they might be known whose they were ; so the sign of the cross was put upon the Churches, to make it known that they were marked out and distinguished for God’s service : or else they were called *Tituli*, because the respective Presbyters did antiently derive and receive their several titles from them.”—(See *Baronius*, A.D. 112 ; and *Philipot*, p. 10 ; see also *Mede*, book ii. p. 328, on the word *Titulus*.) “ Sometimes, also, antiently Christian Churches were called *Tituli* ; and this, the Roman Historiographers say, took beginning from *Evaristus*, the fifth Bishop of Rome from St. Peter, who is said to have assigned to the Presbyters their several and respective cures, or stations, in several houses or buildings set apart and dedicated unto Divine service, from whence they took their respective distinctions, or titles, ‘ *et inde Tituli, certæ notæ sedes Clericis attributæ*, in quibus munus suum exercerent ;’ as Onuphrius describes them at large for this purpose. And as this was done at Rome, so the principal Churches there only, which belong to the Lords Cardinals, are to this day called *Tituli*, the number whereof is twenty-eight, as Onuphrius tells us.”—(*Staveley*, p. 18.)

secration of Churches remarks, that “Neither of these two Epistles has yet been questioned by modern critics, nor ranked amongst those counterfeit Decretals* whose authority has been so deservedly rejected by learned Protestants.”

In the next century lived *Felix* the First, (A.D. 269,) and not long after him, (A.D. 295,) lived *Marcellinus*, succeeding in the same see; of the first of whom it is affirmed by *Metaphrastes*, (A.D. 904,) that he “*Consecrated the house of Cecilia* ;” and of the second by *Damasus*, that he “*Consecrated the house of Lucina* ;” † making them thereby Churches, or places of religious worship, for the use of Christians.

Under the favour and protection of the Emperor,

* See also *Mede*, book ii. p. 327. “There are extant two short Epistles of Pius the First, Bishop of Rome, to one *Justus Viennensis* ; none of the *Decretals* indeed, (for they are counterfeit,) but others diverse from them, which no man hath yet, that I know of, proved to be supposititious. In the first whereof there is mention made of one *Euprepeia*, a pious and devout matron, who consigned the title of her house unto the Church for the use of sacred assemblies. “Antequàm Roma exiisset soror nostra Euprepeia, (sicut bene recordaris,) titulum domûs suæ pauperibus assignavit ; ubi nunc cum pauperibus nostris commorantes missas agimus.” *Mede* adds, that by *pauperes* Pius means the *clergy*, which in his other Epistle he calls *senatus pauperum*,—‘*Salutat te senatus pauperum*.’”

† “Certain it is (says *Staveley*, quoting *Platina, in vit. Pontif. Rom.* A.D. 1472) that in those dawning times divers devout Christians converted the private properties of their own houses unto the public worship of God and service of His Church, of which there are instances not a few ; as that of *Eutorepeia*, sister to Pope Pius the First, of *Cæcilia*, *Lucinia*, and others.—(*History of Churches in England*, p. 34.)

Christian Churches in the subsequent age rapidly increased in number; and *Eusebius*, at the close of the seventh and commencement of the eighth Book of his *Ecclesiastical History*, has given a glowing description of the “innumerable multitudes that daily flocked to the faith of Christ, the number of congregations in every city, the famous meetings of the Christians in their oratories and sacred places, and of the *fair and spacious Churches which they erected, from the very foundations, in the larger places of resort.*”

The next age was one of persecution, when, under the Imperial Edicts of *Dioclesian*,* the Bishops were imprisoned, the Bible burnt, the Churches demolished, and the worshippers massacred. With others in these devastations suffered a very noble Church at *Tyre*, which was rebuilt with great care and magnificence by *Paulinus*, Bishop of *Tyre*, who assembled a great number of Prelates and Presbyters to celebrate its *Consecration* in the most sumptuous and solemn manner.

* “It was” (says *Eusebius*) “the nineteenth year of Dioclesian’s empire, in the month *Dystrus*, which the Romans call *March*, when the festival of the *Salutiferous Passion*, *Easter*, approaching, the Imperial Edicts were proposed in all places, giving command that the Churches should be totally destroyed, and the Scriptures consumed by fire; and declaring that those who were elevated to any degree of honour should be rendered infamous; and that those who were private persons, if they persisted in a resolution of retaining the profession of Christianity, should be deprived of their liberty. But not long after, other rescripts arrived, by which command was given that all the Prelates of the Churches everywhere should be first put into bonds, and afterwards compelled to sacrifice by all ways imaginable.”—(*Ecc. His.* lib. viii. c. 2.)

Eusebius, alluding to this and other similar acts, says, (lib. x. c. 3,) "After these things, a spectacle earnestly prayed for, and much desired by us all, appeared, viz. the solemnization of the '*festivals of dedication of Churches*,' throughout every city, and the *Consecration* of the new-builted oratories. . . . Indeed, the ceremonies of the Bishops were most entire, the Presbyters' performances of service exact, the rites of the Church decent and majestic. On the one hand was a place for the singers of Psalms, and for the rest of the auditors of the expressions sent from God; on the other was a place for those who performed the Divine and mystical services. There were also delivered the mystical symbols* of our Saviour's Passion. And now people of all ages and sexes, men and women, with the utmost vigour of their minds, with joyful hearts and souls, by prayers and thanksgiving, worshipped God, the author of all good. All the Prelates then present made public orations, every one as well as he was able, endeavouring to set forward the praises of those assembled." Then follows the "*panegyrick of Eusebius*," spoken to Paulinus.† (Ch. iv.)

In his "*Life of Constantine*," Eusebius has given us, (lib. iv. c. 41-6,) a particular account of a magnificent Church, built by Constantine over the sepulchre of our Saviour at Jerusalem, called the *Mar-*

* *Valerius*, in his notes on Eusebius, says, "By these words, '*the mystical symbols of our Saviour's Passion*,' is meant *baptism*, which is a sign of our Saviour's sufferings. For by *baptism* we die, and are buried with Christ, and we rise again through the same Christ by faith."—(*Col.* ch. ii. v. 12.)

† See an account of the temple of Paulinus, at Tyre, in *Bingham*, vol. ii. p. 391.

tyrium, which was dedicated with singular magnificence. To this dedication the *Bishops from all parts of the East*, who were sitting in convocation at *Tyre*, were summoned by the Imperial letters to be present, and to assist at this great solemnity. “The rites and ceremonies used at these dedications” (says *Lewis*) “were a great confluence of Bishops and strangers from all parts; the performance of divine offices; singing of hymns and psalms; reading and expounding the Scriptures; sermons and orations; receiving the holy Sacrament; prayers and thanksgivings; liberal alms bestowed upon the poor, and great donations* given to the Church; and, in short, earnest expressions of mutual love and friendship, and universal rejoicings with one another.”

To quote the language of *Eusebius* with reference to the dedication in question: “An order having been issued forth from the Emperor, that the Prelates of all *Egypt* and *Libya*, *Asia* and *Europe*, should hasten, in the first place, to a determination of the controversy, (which had arisen in *Egypt*,) and from thence proceed to the *dedication of the Martyrium*; † therefore he commanded them that they should quickly settle the differences at the metropolis of *Phœnice*. ‘For it was,’ he said, ‘unfit to approach the worship

* *Making a collection* at the consecration of a Church is thus sanctioned by early authority. At the consecration of the Chapel of *Jesus* at Southampton, by Bishop Andrews, (1620,) the oblations amounted to the sum of 4*l.* 12*s.* 2*d.* which the Bishop designed for the purchase of a chalice for the new Chapel.—(See *Owen’s History of the Consecration of Churches, Altars, and Temples*, 1700.)

† See also *Fleury’s Ecclesiastical History*, book xi. c. 32, and 53-4.

of God with dissenting minds ; inasmuch as the Divine law prohibits those that are at variance from bringing their gifts to God before they have embraced friendship, and are peaceably affected one towards another.' ”

“ After these orders had been effectually put in execution, another messenger from the Emperor arrived, who, having brought an Imperial letter, moved the Synod that without any delay they would forthwith hasten their journey to *Jerusalem*. All of them, therefore, left the province of the Phœnicians, and, by the assistance of the *Cursus Publicus*, went where they had received orders to go. At which time that whole place was filled with a numerous Divine assembly, the eminent Bishops out of every province having met together at *Jerusalem*. For the Macedonians had sent the Bishop of the metropolis amongst them ; and the Pannonii and Moesi had directed thither the choicest flower of God's youth in their country. There was also present the ornament of the Persian Bishops, an holy person, and one that was incomparably well versed in the Divine oracles. The Bithynians also and Thracians by their own presence adorned the convention. Nor were the most eminent of the Bishops amongst the Cilicians absent. Those of *Capadocia*, likewise, who excelled for learning and eloquence, shined in the midst of this congress. Moreover, all *Syria* and *Mesopotamia*, *Phœnice* and *Arabia*, together with *Palestine* itself ; *Egypt* also, and *Libya*, and those who inhabit the country of *Thebais*, all met together, and filled up that great quire of God, who were followed by an innumerable company of people out of all the provinces. There was present together

with all these persons an Imperial attendance ;* and from the Imperial palace itself approved men were sent, who, with expenses furnished by the Emperor, might illustrate the festivity.

“ But over all these there was appointed, as chief, a person highly acceptable and useful to the Emperor ; one that was eminent for his faith, religion, and skill in the sacred Scriptures ; who, having been famous for his confessions in defence of piety during the times of the tyrants, was deservedly entrusted with the ordering of these matters. This person, therefore, (viz. *Marianus*,) with all imaginable sincerity, paid obedience to the Emperor’s commands, and honoured the Synod with the most courteous reception, entertaining them with splendid feasts and banquets. But amongst the indigent and naked, and amongst infinite multitudes of poor of both sexes, who stood in great need of food and other necessaries, he distributed vast quantities of money and a great number of garments.

* This account of Eusebius reminds us of a Consecration in our own country, narrated by Matthew Paris, in the reign of Henry the First.

Matthew Paris, in his *Lives of the Abbots of St. Alban’s*, speaking of Richard, (the Fifteenth,) says, “ *Ecclesiam beati Albani, quam prædecessor ejus Paulus fabricaverat immediatus, magnificè fecit dedicari, anno gratiæ 1115, ab Archiepiscopo Rothomagensi Gaufrido, Londonensi Richardo, Dunelmense Ranulpho, Lincoln. Roberto, Sarum Rogero, Episcopis ; Abbatibus multò pluribus ; præsentè etiam Rege Henrico primo, et bonâ Reginâ Matilde, multisque Comitibus, Baronibus, et Magnatibus, præclarisque personis, Archidiaconis, Decanis, Presbyteris, et Ecclesiarum custodibus, quorum numerus est incognitus, præ multitudine copiosâ, quinto calend. Jan. feriâ tertiâ. Quo vel omnes, vel pars potissima, tam in palatio, in conviviis, quàm in Ecclesiâ, in solemnibus, in curiâ Sancti*

“Such was the service performed by this person. But the ministers of God adorned the festival partly with their prayers, and partly by their discourses. For some of them with praises celebrated the benignity of the religious Emperor towards the universal Saviour, and in their orations set forth the magnificence of the *Martyrium*; others entertained their hearers with theological discourses upon the Divine *Dogmata*, fitted to the present solemnity, as with some splendid banquet of rational food; others interpreted the lessons of the Divine volumes, and disclosed the mystic meanings. But such as were unable to arrive at these things appeased the Deity with unbloody sacrifices and mystic immolations, humbly offering up their prayers to God for the common peace, for the Church of God, for the Emperor himself, who was the occasion of such great blessings, and for his pious children. At which place we ourselves also, who were vouchsafed blessings much above our deserts, honoured the solemnity with various discourses uttered in public; sometimes making descriptions in writing of the stateliness and magnificence of the royal fabric; at others, explaining the meanings of the prophetic visions in a manner befitting the present symbols and figures. Thus was the *feast of dedication* celebrated with the greatest joy imaginable on the very *Tricennalia* of the Emperor.”

Eusebius adds, “But what the form of our Saviour’s Church is, what the fashion is of the salutary cave,

Albani prandentes et gaudentes, dies Natalitios usque ad *Epiphaniam*, in laudibus beati Anglorum protomartyris *Albani*, honorificè continuerunt. Quibus, et cunctis in posterum adventantibus eâ die ad tantam solemnitatem, concessa est indulgentia multorum dierum.”—*Matt. Paris*, p. 106.

how great the beauty and elegance of the structure, and, lastly, how many the *Donaria** made, partly of gold, partly of silver, and partly of precious stones, we have, as well as we could, comprised in a peculiar treatise, and have dedicated it to the Emperor himself; which book we shall make a seasonable publication of, at the close of this present work." (*Eusebius' Life of Constantine*, book iv. c. 41-46.) The latter work referred to by Eusebius is not extant.

But, to produce one or two more authorities in favour of the antiquity of this rite: *Gregory*, Bishop of *Nazianzen*, (A.D. 376,) in an oration (*Orat.* 43,) on the Consecration of a new Church, says, "That it was an *old law*, and very excellently constituted, to do honour to Churches by the *feasts of their dedication*; † and that not for once only, but upon the *annual return of the same day of their Consecration*; lest

* Amongst the *Donaria*, which Constantine gave to the Church at Jerusalem, *was (as *Theodoret* tells us) a *Sacerdotal Pall*, woven with threads of gold, which the Bishop made use of in performing the solemn prayers.

† "The day of Consecration was in many Churches solemnly kept and observed among their anniversary festivals. For *Sozomen* (lib. ii. c. 26.) gives us this account of the dedication of the Church at Jerusalem, that, in memory of it, they held a yearly festival, which lasted for eight days together; during which time both they of the Church and all strangers, which flocked thither in abundance, held ecclesiastical assemblies and met together for Divine service. To this *Gregory the Great* seems to have added a new custom here in *England*; which was, that on the annual feast of the Dedication the people might build themselves booths round about the Church, and there feast and entertain themselves with eating and drinking, in lieu of their ancient sacrifices while they were heathens; which is related by *Bede* (*Hist.* lib. i. c. 30,) out of *Gregory's*

otherwise such remarkable transactions might be forgotten in a long period of time, and be at last quite buried in the grave of oblivion." *Felix the Fourth*, (A. D. 526,) decreed, in *Epist. dec.*, "*Solemnitates dedicationum Ecclesiarum per singulos annos celebrandæ sunt.*"

The works of *Prosper*, A. D. 450 ; *St. Augustine*, A. D. 417 ; *Gregory*, A. D. 590 ; *Rupert*, Abbot of *Duitz*, A. D. 1135 ; *Hugo de S. Victore*, A. D. 1130 ; *Rabanus*, Archbishop of *Mentz*, A. D. 847 ; *Amalarius* of *Metz*, A. D. 844 ; *Walfrid Strabo*, A. D. 846 ; (who, as *Bellarmino* remarks, "*omnes de dedicatione Ecclesiæ tractant, tanquam de re antiquissimâ, cùm tamen etiam ipsi antiqui sint auctores ;*") may be referred to by those who would desire further information.

There is a passage in *Tillemont* which is too interesting to be omitted. "The common tradition is," says this writer, (*Eccl. Mem.* vol. i. p. 132,) "that St. Peter not only lodged at Pudens' * house, but that he

Letters to Austin and Mellitus,† the first Bishops of the Saxons. And from this custom it is more than probable came our *Wakes*, which are still observed in some places as the remains of those feasts of dedication of particular Churches."—*Bingham*, book viii. chap. 9, sec. 14.) See also *Note*, page 66.

* "There is also a like tradition of our famous country-woman *Claudia Rufina*, wife to *Pudens*, a philosopher and senator of Rome, both eminent and early Christians, and who are Christianly saluted by St. Paul in his second Epistle to Timothy, and courteously by Martial the poet, in his Epigrams ; (lib. iv. epig. 13 ; lib. xi. epig. 54.) And of this lady *Claudia* it is storied, that she, being the hospitable entertainer of St. Peter, caused that part of her patrimony, viz. the first lodging of St. Peter at Rome, to become a

† See "*Weecer's Funeral Monuments*," page 246.

also celebrated the Divine mysteries there ; and, according to *Florus*, a writer of the ninth century, there *Consecrated the first Church in Rome*, of which was afterwards made that of *St. Peter ad Vincula*. At least, upon the 1st of August,* on which day several Martyrologies mention the dedication of this Church, the most ancient of all have, ‘*At Rome the dedication of the first Church, built and consecrated by St. Peter.*’ *Notkerus*, another writer of the ninth century, is still more express.” *Tillemont* adds, “that though the Christians had no public Temples or Churches till after the persecution under Severus, (at the close of the second century,) yet they certainly had places where they met together. It is also very probable that they assembled as much as possible in *the same places*, which were *consecrated to this purpose by the particular benediction of the Bishops*. So that in this sense we may say they always had Churches.” †

“Among the *Anglo-Saxons*, no solemnity was celebrated with greater pomp than *the dedication of a Church*, which then acquired, and to this day retains, the title of *Sancta Pudentiana*.”—(*Staveley*, p. 33.)

* By connecting the last syllable of the place with the service of the day (*la mass*), some have supposed the name “*Lanmas Day*” to have originated.

† This is proved at large in *Mede*, (book ii. p. 319-334,) as we have already shown. “I proceed now to prove, (says *Mede*,) that there were such places as I have described, appointed and set apart among Christians for their religious assemblies and solemn address unto the Divine Majesty, through *every one of the first three centuries* in particular; and that therefore they assembled, not promiscuously and at hap-hazard, but in *appropriate places*, unless necessity sometimes forced them to do otherwise.”

Church. Egfrid, King of Northumbria, his brother Ælwin, their ealdormen and abbots, attended St. Wilfred when he consecrated (A.D. 656) the *Basilic* which he had erected at Rippon. (*Edd. Vit. S. Wilf.* c. xvii.) To the dedication of the Church at Ramsay, (A.D. 972,) all the thanes of the six neighbouring counties were invited by St. Oswald; (*Hist. Ram.* p. 422.) and when the ceremony was performed in the Cathedral at Winchester, (A.D. 967,) after its restoration by St. Ethelwold, it was honoured by the presence of King Ethelred and his court, and of the Metropolitan and eight other Bishops. (*Wolst. carmen in Act. SS. Bened. Sæc. v.* p. 629.) The form of Consecration used on the occasion is given in *Lingard's Anglo-Saxon Church*, p. 238-40. At the dedication of the Church at Winchelcomb, (A.D. 798,) a more splendid scene was exhibited. Kenulf, King of Mercia, the founder of the Abbey, had invited to the ceremony all the thanes of the kingdom, ten ealdormen, thirteen Bishops, the captive King of Kent, and the tributary King of Essex. At the conclusion, Kenulf mounted the steps of the principal altar, and, calling for his royal prisoner, liberated him without ransom in the presence of the assembly. He then displayed his magnificence in distributing presents to those who had obeyed his invitation. To the Bishops and the nobility he gave, in proportion to their rank, vessels of gold or silver, and the fleetest horses; to those who possessed no land, a pound of silver; to each priest, a marc of the purest gold; to every monk and clergyman, a shilling; and a smaller sum to each of the people. All these particulars he enumerates in the

charter which he gave on the occasion, and declares that he has selected the Church of Winchelcomb for the sepulture of himself and his posterity for ever. (*Monas. Angl.* tom. i. p. 189.)—*Lingard's Anglo-Saxon Church*, p. 237-42. See also *Tanner's Notitia Monastica*, *Glos.* 33.

The evidence founded on the *decrees of Popes and Councils* will be read with similar interest, as determining the *antiquity* of the rite of Consecration.

Pope *Sylvester*, (A.D. 324,) thus decrees in a general Synod : “Nullus Presbyter Missas celebrare præsumat, nisi in sacratis ab Episcopo locis.” (*Corpus Juris Can.* tom. i. p. 458.) And at a much earlier period, Pope *Hyginus* (A.D. 138) decreed, “Omnes basilicæ cum Missâ debent consecrari.” (*Ibid.*) In the year 530, *Felix* writes thus : “Omnibus Orthodoxis ; sicut non alii quàm sacrati Domino Sacerdotes debent Missas cantare, nec sacrificia super altare offerre, sic nec in aliis quàm Domino *sacratis locis*, id est in tabernaculis *Divinis precibus à Pontificibus delibutis*, Missas cantare aut sacrificia offerre licet, nisi summa coegerit necessitas, quoniam necessitas legem non habet.” (*Ibid.*) “Satius ergo est Missam non cantare, aut non audire, quàm in illis locis ubi *feri non oportet.*” (*Ibid.*) In another Epistle *Felix* writes to his Bishops, “Consecrationem Ecclesiarum et Missarum celebrationes non alibi quàm in sacratis Domino locis absque magnâ necessitate fieri debere, liquet omnibus quibus sunt nota Veteris et Novi Testamenti præcepta.” (*Ibid.*)

The fifth Council of *Carthage* (Can. vi.) decrees, “Similiter et de Ecclesiis, quoties super earum conse-

cratone hæsitatur, agendum est, id est, ut sine ullâ trepidatione *consecrentur*.” Again, the fourteenth Canon of the Council of *Agatha* (A.D. 506) enacts, “*Altaria placuit non solùm unctione chrismatis, sed etiam sacerdotali benedictione sacrari*.” (See *Dupin*, Cent. 6th.)

Pope *Vigilius*, in his second letter to *Eutherius*, (A.D. 538,) says, that, in his opinion, “a Church must not be consecrated anew which is rebuilt upon the same foundations, but that it is sufficient to celebrate Mass therein.”* The *Reconciliation* was effected by throwing holy water upon the building; and, to show that it was not necessary to consecrate it anew,† *Vigilius* says, “*Nihil judicamus officere, si per eam minimè aqua benedicta jactetur*.” (See *Dupin*, vol. v. p. 48, Cent. 6th.)

When *Gregory* the Great (A.D. 590) commissioned Bishops to consecrate Churches and oratories, the chief thing which he recommended to them was, to “take good heed that no dead body was buried in the place.” This is to be found in many places of his letters.‡ “If a Bishop consecrated an oratory in another Diocese, he declares§ that what he had done was null and void.” “The Pagan temples must be consecrated|| with holy

* “Et ideo, si qua sanctorum basilica à fundamentis etiam fuerit innovata sine altaris motione, sine aliquâ dubitatione, cum in eâ fuerit Missarum solennitas celebrata, totius consecrationis sanctificatio implebitur.”—(*Corpus Juris Canonici*, t. i. p. 459.)

† *Ferraris* gives a very different version of the Canon Law on this point: “*Ecclesia ex toto, vel secundum majorem partem simul destructa, execratur, et indiget novâ consecratione, licet ex eâdem materiâ reedificetur*.”—(‘*Promta Bibliotheca*.’ verb. ‘*Ecclesia*.’)

‡ See, amongst others, lib. i. ep. 52; lib. v. ep. 22; lib. vii. Ind. 7; lib. xii. ep. 10. § See lib. xi. ep. 2. || Lib. ix. ep. 71.

water, after the idols are destroyed." He would not have "a new Church consecrated, unless it were endowed* with sufficient revenue for maintaining Divine service and the Clergy." (Vide *Corpus Juris Canonici*, tom. i. p. 457-61.)

In the Council of *Cæsar-Augusta*, (A.D. 592,) it is ordained, that, "if Arian Bishops, who are converted, shall *consecrate Churches* before they have received the benediction, they shall be *consecrated anew* by a Catholic Bishop." (See *Dupin*, vol. v. p. 160, Cent. 6th.) A learned writer has remarked upon this Canon,† that "we should observe how careful and exact the Church was in the celebrating this rite; that the Bishop officiating must be *sound in the faith*, no *heretic*, no *favourer of schism*, no *breaker of unity*; otherwise that the Consecration was actually invalid."

In the Decrees of *Gelasius*, Bishop of Rome, (A.D. 492,) it is enjoined, "that no Bishop invade what belongs to another without the just direction of the Apostolical see, nor dare to *consecrate a new Church* without a precept, according to custom." And the twenty-fifth Canon "reinforces the fourth against consecrating

* Lib. ii. ep. 9; lib. viii. ep. 63; lib. xi. ep. 18; lib. xxi. ep. 10.

† See also Canons of similar import in the *Corpus Juris Canonici*, tom. i. p. 458-9.—"Ecclesias Arianorum, ubicunque inveniatis, Catholicas eas Divinis precibus et operibus absque ullâ morâ consecrate; quia et nos, quando fuimus Constantinopoli, tam pro religione Catholicâ, quàm pro Theodorici Regis causâ negotiî, suadente, atque hortante, Arianos extirpante, piissimo atque Christianissimo Justino orthodoxo Imperatore, quascunque illis in partibus eorum Ecclesias reperire potuimus, Catholicas eas, Domino opem ferente, consecravimus."—(*Joannes Papa Episcopus Italiæ*, an. 526.)

Churches without the leave of the Apostolical see,* especially because he (the Pope) heard that they were consecrated in the name of any dead person, and those not altogether sound in the faith (*nec omnino fidelium.*)” He “threatens such as should be discovered guilty of such villany with the utmost severity.” *Avitus*, Bishop of Vienna in the sixth century, in his twenty-fifth Epistle promises his brother *Apollinaris* to be present at the *Consecration of a Church*, and commends the gifts that were designed for the poor at the dedication-feast. In the “*Excerptions of Ecgabriht*,” which, according to *Sir H. Spelman*, were drawn up in 750, in the one hundred and thirty-ninth Canon we have a decree of Pope *Vigilius* : † “If the altar be taken away, let the *Church be consecrated anew*. If the walls are only altered, let it be reconciled with salt and water. If it be violated with murder or adultery, let it be most diligently cleansed, and *consecrated anew*.” In the second Canon of the celebrated Synod of *Cealc-hythe*, over which *Wulfred* the Archbishop presided, (A.D. 816,) we have the following decree : “When a Church is built, let it be *consecrated by the Bishop of its own*

* “*Gelasius Papa*, A.D. 494. Præcepta synodalia, quæ ante paucos menses de sede nostrâ ad provinciam sunt directa, et antiquis canonibus consentiunt, et ea, quæ minus probantur esse, addidimus, et in utrâque parte constat sine Summi Pontificis auctoritate Ecclesiam noviter conditam non posse dedicari.”—(*Corpus Juris Can.*)

† This Canon appears in the *Corpus Juris Canonici* as that of Pope *Hyginus* : “Si motum fuerit altare, denuo consecretur Ecclesia ; si parietes mutantur, et non altare, salibus tantùm exorciretur. Si homicidio vel adulterio Ecclesia violata fuerit, diligentissimè expurgetur, et denuo consecretur.” *Ferraris* says, that the removal of the altar does not involve the reconsecration of the Church : “Fundata autem fuit persuasio hæc in Canone falso *Hygino Papæ* adscripto.”—(*Ferraris’ Promta Bibliotheca.*)

Diocese;* let the water be blessed, and sprinkled by himself, and all things accomplished in order, according to the ministerial books. And we charge every Bishop,

* It may, perhaps, be desirable to point out the distinction which existed between *Cathedrals* and *parochial Churches*. “As Churches, Chapels, and oratories for Divine service have always immediately followed, if not gone hand in hand with, the progress of Christianity in this island; and as the *Cathedral Churches* were the first built, so in divers respects the *Cathedrals* retained a great pre-eminence above other Churches; for though Divine service might be performed in the lesser and rural Churches, yet the right of *Baptism* and *sepulture* belonged anciently to the *Cathedral Church*, unless it were in case of necessity; and it was therefore called the *Mother Church*, in regard that as the people in their mothers’ wombs were born men, so in the founts of Baptism, (peculiar at first to the *Cathedrals*,) as in the Church’s womb, they were born Christians. But in succeeding ages, when it was found that the *Mother Church* was too far distant from some villages, and so situated that in the winter-time the people could not conveniently repair thither, consideration was had of this inconvenience, and the Bishop transferred and fixed a right of Baptism and sepulture to the *rural Churches*; and this, together with the right of tithes, &c. made it a *parochial Church* of that kind which we generally now have. (See *Synd. Const.* lib. iii.) And when a question in law was upon a ‘*quare impedit*,’ whether it was ‘*Ecclesia, aut capella pertinens ad matricem Ecclesiam*,’ the issue was, whether it had ‘*Baptisterium et sepulturam*,’† or no; for if it had the administration of the Sacraments and sepulture, then it was adjudged a *Church*. So that as anciently the *Cathedrals* were styled the *Mother Churches* in reference to the *Rurals*, (in regard the right of Baptism and burial were peculiar only to the *Cathedrals*,) so after those rights and privileges were fixed or conferred only on the rural or *parochial Churches*, then they also came to be styled *Mother Churches* in reference to the *Chapels* which belonged to them, and which still want those rights and privileges. For anciently, in many parishes of large cir-

† See an interesting account of the original of *Parochial Churches and Chapels* in *Selden’s History of Tithes*, ch. 6, sec. 3, p. 80; and ch. 9, sec. 4, p. 259, &c.

that he have it written on the walls of the oratory, or in a table, as also on the altars, to what saints both of them are dedicated." (See *Johnson's Collection of Canons*.) The third Canon of the Council of Worms (A.D. 868) decrees, "That a Bishop shall not require any present for the *Consecration of Churches*." In the *Capitulary of Charlemagne at Frankfort*, in 794, it is decreed, "That Churches, being *Consecrated*, cannot be sold to prophane uses." And in another *Capitulary*, in 801, it is expressly enjoined, "That Priests shall not celebrate Mass but in *consecrated Churches*." (Vide *Corpus Juris Canonici*, tom. i. p. 458.)

In the Council of *Winchester*, held A.D. 1076, *Lanfranc*, Archbishop of Canterbury, drew up several Canons connected with the discipline of the Church; and among them the following: "That Divine service shall not be performed in Churches till they be *consecrated by the Bishops*."

In the Council of *London*, (A.D. 1237,) under *Otho* the Pope's Legate, the first Canon refers to the "*Dedication*

cumference, it often happened that some families lived so remote from their Church that they could not conveniently frequent the same, and thereupon it was indulged to such that they might build near to their mansion-houses *private oratories*, which were generally called Chapels, or Chapels of Ease, the right of *Baptism* and *sepulture* being reserved nevertheless to the *parish Church*; and provided also that these families, notwithstanding their grant of a private oratory or chapel, should on high-days (viz. Easter, Christmas, Epiphany, Ascension, Pentecost, John the Baptist, *Synod. Exon. cap. ix.*) repair to the chief or parish Church, as a badge or mark of their relation to and dependence on the same. And this, as is presumed, was intended in that '*Salvo Jure*' comprised in the licence to Robert le Waley to build him a Chapel of Ease."—(*Staveley's History of Churches.*)

of Churches,"* and states, that, "inasmuch as the rite of *Consecration* † derived its original from the Old and New Testament, and has been observed by holy Fathers under the New, therefore the holy Fathers have with reason ordered ‡ that so sublime an office (as that of the Mass) should be celebrated only in *consecrated places*;—at least when no necessity requires its being done elsewhere." The Canon then decrees, § "That, having seen and understood that a great many despise or neglect this sacred mystery, and having met with a great many Churches, even Cathedrals, which, though antient, have not as yet been *consecrated* with holy oil; to remedy this neglect, we ordain, || 'That all Ca-

* The "*Summarium*" of the Canon is as follows, "Basilicarum seu majorum Ecclesiarum *consecratio* in Veteri Testamento instituta, et in Novo studiosiùs observata, licet in quibusdam locis *Angliæ* fuerit neglecta, sic est per Diœcesanos aut eorum Vicarios Episcopos diligenter faciendâ, ut *nulla maneat* biennio, postquam parietes ejus perfecti fuerint, *consecranda*; alioquin solennibus missarum officiis noscatur interdicta, nisi tamen legitimè fuerit excusata. *Consecratæ* verò non diruentur sine maturo Diœcesani consensu, quæ dirutæ mox reparentur."

† The words in the original (see *Lynwood*) are these: "Basilicarum Dedicatio à Veteri Testamento dignoscitur habuisse, et in Novo est à Patribus sanctis observata."

‡ "Quare statuerunt providè sancti Patres, ne in aliis locis quàm *dedicatis*, (nisi necessitatis causâ,) celebretur officium tam sublime." (Vide *Corpus Juris Canonici*.)

§ "Porro quia vidimus per nosipsos, et à plerisque audivimus, tam salubre mysterium contemni, vel saltem negligi, à nonnullis, dum multas Ecclesias invenimus, et aliquas Cathedrales, quæ licet fuerint ab antiquo constructæ, nondum tamen sunt sanctificationis oleo consecratæ."

|| "Volentes huic tam periculosæ negligentiae obviare, statuimus et statuendo præcipimus, ut *omnes Cathedrales, Conventuales,*

thedral, Conventual, and Parochial Churches, which are completely built, *shall be consecrated within two years by the Diocesan Bishops, or by their authority;* and the same time we prescribe for those that shall be built hereafter. And that this statute may be observed, we prohibit* the celebration of Mass in those Churches which shall not have been *consecrated within two years after they shall be built.*

“We forbid the Abbots and Curates to pull down old *consecrated* Churches, under a pretence of making them finer, without the consent of the Bishop of the Diocese, who shall take care to see whether it be fit to be granted, or no; and, if he grants it, he shall see that the new one be finished forthwith.” (Vide *Lynwood's Constitutiones Legatine Othonis*, p. 5; and *Dupin*, Cent. 13.)

In the “*Canons of the Church of Scotland*,” drawn up in the “*Provincial Councils held at Perth*,” A. D. 1242 and 1269, (collected by *Lord Hailes*.) are the following: “*Quod Ecclesiæ sufficienter ornentur.*” (Can. v.) “Ad hæc statuimus quòd Ecclesiæ, ad modum facultatum ipsorum parochianorum, et per ipsos parochianos, et cancella earum, per ipsos rectores, de lapidibus construantur, et postea *consecrentur*, et debitis orna-
et Parochiales Ecclesiæ, quæ perfectis parietibus sint constructæ, infra biennium per Diæcesanos Episcopos ad quos pertinent, vel eorum auctoritate per alios, consecrentur; sicque infra simile tempus fiat in Ecclesiis construendis.”

* “Et ne tam salubre Mysterium ac Statutum transeat in contemptum, si loca hujusmodi non *fuerint infra biennium à perfectionis tempore dedicata*, à missarum solenniis usque ad *consecrationem* manere statuimus interdicta, nisi aliquâ causâ rationabili excusentur.”

mentis, libris et vasis, ormentur, et ad statum debitum reformatur.” (*Can. vi.*) “*De Ecclesiis ædificandis.*” “Item statuimus, quòd nulla Ecclesia vel oratorium sine Diocesani consensu construatur, vel *in constructis, sine ejusdem consensu vel auctoritate, divina officia aliqua temeritate celebrentur*, quin potius secundum canones sacros profanentur.” Again in the eighth Canon: “*Ne Missæ celebrentur in privatis locis sine licentiâ Episcopi.*” “Item nonnulli religiosi, et etiam alii, tam seculares quàm ecclesiastici, in privatis et inhonestis locis sibi faciunt Divina celebrari, immo potius in scandalum totius Ecclesiæ profanari, ubi frequentius spurcitie peccatorum committuntur, et animalia * bruta commorantur, nullâ petitâ licentiâ vel obtentâ à locorum ordinariis, aut aliquâ auctoritate exhibitâ; quapropter ne de cætero hujusmodi fiant, sub pænâ suspensionis in personas, et interdicti in eadem loca, et etiam excommunicationis, si taliter delinquentes competenter moniti ab hujusmodi præsumptionibus non destiterint, firmiter inhibemus.”—(See *Wilkins' Concilia Magnæ Britannicæ.*) Again, in a Council held at *London* in 1268, under *Othobon*, the third Canon orders, † “That

* The celebrating Divine service in *a stable* must have been owing to this, that on the same spot there had been antiently some place of worship, either Christian or Pagan. For a like reason, at *Stanlake* in *Oxfordshire*, the minister of the parish, in his procession in Rogation-week, reads a Gospel at a *barrel's head* in the *cellar* of the *Chequer Inn*.—(*Dr. Plot's Nat. Hist. of Oxfordshire.*) See note to the *Canons of Perth*.

† “*Summarium.*” “Quicumque contra Constitutionem domini *Othonis*, Ecclesiæ nondum consecratæ Rector seu Gubernator, aut Vicarius ejus extiterit, infra annum constructionis Episcopum super Consecratione requirat, saltem per Archidiaconum. Quòd si Rector

all Churches shall be Consecrated." The Decree is as follows :* " The Church of God, not differing as to its materials from private houses, by the invisible mystery of *Dedication* is made the *Temple of the Lord*, to implore the expiation of sins and the Divine mercy."

Othobon then quotes *Otho's* Canon above given, (page 46,) and adds ;† " We, therefore, knowing this wholesome statute to be contemned by very many, do farther

aut Vicarius neglexerit, aut Archidiaconus postposuerit, ab officio suspendatur. Episcopus vero, si requisitus Ecclesiam detraxerit per se vel per alium consecrare, cum legitimum non habeat impedimentum, à Dalmaticæ, Tunicæ, et Sandaliorum usu se noverit suspensum, donec ad Consecrationem, (quam *gratis* faciat,) accingatur."

* " Domus Dei, materiali subjecto non differens à privatis, per mysterium Dedicationis invisibile fit Templum Domini, ad expiationem delictorum et Divinam misericordiam implorandam."

† " Nos igitur hujusmodi salubre statutum negligi aut contemni à pluribus cognoscentes, adjiendo statuimus, ut is qui Ecclesiæ nondum consecratæ Rector aut Gubernator existit, seu Vicarius ipsius, infra annum post Ecclesiæ constructionem Episcopum suum, (si commodè fieri possit,) super ipsius Ecclesiæ Consecratione requirat, alioquin Archidiaconum suum, ut per ipsum infra dictum tempus super hoc Episcopus requiratur. Quòd si Rector seu Gubernator hujusmodi, sive Vicarius, sive Archidiaconus ab hujusmodi requisitione destiterit, ipsos extunc, donec eam fecerint, ab officio fore decernimus suspensos ; Episcopus autem, qui ab eis taliter requisitus Ecclesiam detraxerit per se vel per alium consecrare, nisi consecrandarum Ecclesiarum in suâ Diœcesi multitudo tempus in aliquibus differat consecrandi, aut aliud legitimum impedimentum excuset, extunc à Dalmaticæ, Tunicæ, et Sandaliorum usu, donec eam duxerit consecrandam, noverit se suspensum, quæ in ipso Consecrationis actu illico reassumat. Gratis autem et sine omni penitus exactione, exceptâ debitâ procuratione, studeat Episcopus ministerium Consecrationis præbere, ne ultione Divinâ cum Simone et Gehazi percèllatur."—(*Lyndwood's Provinciale ; Constitutiones Legatinæ*, pp. 83-4.)

ordain, that the Rector, Governor, or Vicar of an unconsecrated Church, within *one year* after it is built, (if it may conveniently be,) do request *the proper Bishop to Consecrate the Church*, or else let him require the Archdeacon that he would within the said time make this request to the Bishop. And if the Rector, Governor, Vicar, or Archdeacon do forbear to make such request, we ordain that from that time forward they be suspended from their office till they make such request. Let the Bishop who, upon such request, denies to do it himself, or by some other, (unless the number of Churches to be Consecrated in his diocese, or some other lawful impediment, plead for a greater length of time,) let him know that he is suspended, from that time forward, from wearing his *dalmatic*,* *tunic*, and *sandals*, till he thinks fit to perform the *Consecration*, and in the act of *Consecration* let him resume them. Let the Bishop perform the ministry of Consecration *gratis*,† and without demanding anything

* “The *Dalmatica* was the *tunica manicata et talaris*, the long coat with sleeves; the *colobium* was the short coat without long sleeves.”—(*Bingham*, vol. ii. p. 212, book iv.) See also *Palmer's Origines Liturgica*, vol. ii. p. 314, where *Tunica* and *Dalmatica* are treated as synonymous terms.

† In the Council of *Braga*, (A. D. 572,) it was decreed, “That Bishops do not require anything of patrons for the Consecration of such Churches as they have founded; but shall take care that they be sufficiently endowed, and have an instrument drawn up for that purpose in writing.” “If any man shall offer to found a Church upon condition of sharing the oblations with the clergy, no Bishop shall consecrate it, as having been founded rather from a principle of interest than a spirit of devotion.” “Si quis Basilicam, non pro devotione fidei, sed pro quæstu cupiditatis ædificat, ut quidquid ibidem de oblatione populi colligitur medium cum clericis dividat,

at all, excepting due procuration,* lest he be struck with Divine vengeance, like *Simon* and *Gehazi*." (See

eò quòd Basilicam in terrâ suâ quæstûs causâ condiderit, (quod in aliquibus locis usque modò dicitur fieri,) hoc de cætero observari debet, ut nullus Episcoporum tam abominabili voto consentiat; nec Basilicam quæ non pro sanctorum patrocinio, sed magis sub tributariâ conditione est condita, audeat consecrare."—*Ex Concilio Bracarenensi*, ii. an. 572.) A Canon which might be well applied to many of our modern *Proprietary Chapels*. Similar Canons were enacted at the second Council of *Chalons*, and others, in the time of Charles the Great. (See *Fleury*, book xxxiv. an. 572; and *Bingham*, vol. ii. p. 535.)

* A *Procuration* is a payment due of common right to the Ecclesiastical Ordinary "*ratione visitationis*;" so called "*quia Ecclesie Episcopum procurant, id est, curant, alunt, ac tumentur*."—(*Gibson's Codex*.) "A reasonable *procuration* is due to every Bishop who consecrates a Church, from the person or persons praying the Consecration; not, however, for the *Consecration*, but for the necessary refreshment of the Bishop and his servants. For whereas ordinations, institutions, and other acts of the like nature are performed by the Bishop within his own walls, this draws him sometimes to a great distance from his palace, where proper accommodations cannot be procured; and therefore, as in his Visitations, so also in his Consecration of Churches, the law has provided a reasonable *procuration*. At first the laws of the Church forbade the demanding or taking anything but what the founder voluntarily offered, (and some even forbade that,) but afterwards the prohibition was limited, 'saving the honest and lawful customs of Ecclesiastics,' and as it is in the foregoing constitution of *Othobon*, '*except the due procuration*,' the measure and proportion of which must be determined by the usage of every Diocese. In Archbishop *Warham's* time, the see of Bath and Wells being vacant, there is returned among the revenues of the vacancy, for the *Consecration of three Churches*, 10*l.*; that is, 3*l.* 6*s.* 8*d.* each." (A.D. 1520.)—(*Gibson's Codex*.) "The Church of *Elsefield*, in the Diocese of *Lincoln*, was consecrated in the year 1273, for which was paid a procuration of *two marks*."—(*Kennett's Par. Ant.*) " '*Exceptâ*

Lyndwood's Constitutiones Legatinæ Othoboni, p. 83 ; and *Johnson's Canons*, an. 1268.)

By the sixteenth Canon of Archbishop *Anselm*, passed at a Council at *Westminster*, (A.D. 1102,) it was enacted, "That Churches be not *Consecrated* till all necessaries * be provided for the Priest and it." The law takes no notice of Churches or Chapels till they are Consecrated by the Bishop ; but the Canon Law supposes that, with consent of the Bishop, Divine service may be performed, and Sacraments administered, in Churches and Chapels not Consecrated. This is the reason that "*a Church or not a Church, a Chapel or not a Chapel*, shall be tried and certified by the Bishop. (See *Coke's Inst.* and *Gibson's Codex.*)

To those who may desire to obtain additional information on the subject of the antiquity of the rite of Consecration, the following extracts from *Duranti* and *Martene* may be acceptable. "Ecclesias consecrandi consuetudo ab ipsis Apostolis usque ad nostram manavit ætatem. *S. Clemens*, Epist. ii. ad Jacobum, fratrem Domini, 'Ecclesias,' ait, 'percongrua et utilia facite loca, quæ Divinis precibus sacrare oportet, et in singulis Sacerdotes Divinis orationibus Deo dicatos statuere.' Can. Ecclesias. 16. quæst. 7. et Can. Ecclesias.

debitâ procuratione ;—Quæ præstatur propter sumptus domesticos ipsius Episcopi, et suorum, cùm declinat ad consecrandum Ecclesiam remotam. Unde pro hoc, non autem pro Consecratione, aliquid licere exigitur et accipitur."—*Note in Lyndwood.*

* "Non priùs fiebat dedicatio, quàm Ecclesiæ satis esse prospectum de sumptibus, quibus alendi essent ministri, et luminaria, et alia ; ut canon Vuormaciens. Synodi decernit."—(*Magdeburgenses Centuriatores*, Cent. 9.)—See also *Johnson's Canons*, an. 1102.

de consecr. dist. 1, et alibi epist. 3. prohibet ‘ Missas celebrare vel sacrificare, nisi in locis consecratis,* idque Apostolos à Domino accepisse, et nobis tradidisse ;’ additque hæc : ‘ Nos docemus, vobisque et omnibus tenere, et docere, quibus agendum est, mandamus.’ *Evaristus Papa* (A.D. 96) apud Burchard. lib. 3. decret. cap. 27. jubet ‘ omnes Basilicas cum sacro Missæ semper debere consecrari. Quòd si de Ecclesiæ Consecratione ambigitur, à vicinis presbyteris exquirere ;’ &c. Quem can. Gratianus in can. omnes, de consecrat. distinct. 1. (Vide *Gratiani Decreta*, p. 424) malè *Hyginio Papæ* tribuit, (A.D. 138,) ut annotatur 1 tom. Concil. post decreta *Evaristi Papæ*. *Urbanus Papa* (A.D. 222) Cæciliæ domum consecravit, nomine S. Cæciliæ, et illic perpetuò peraguntur sancta Domini mysteria, usque in hodiernum diem, in memoriam quidem martyris, gloriam autem et laudem magni Dei.—*Metaphrastes* in Vitâ S. Cæciliæ. - Marcell. Pap., (A.D. 295,) domum Lucinæ consecravit. Constantinus dedicationem sacræ ædis, quæ Magnum *Martyrium* dicitur, Ierosolymis celebravit. (*Euseb.* lib. iv. *De vitâ Cons. Theod.* lib. i. cap. 30.) Dies autem hujus dedicationis 14 mensis Septembris ab eo tempore in Ecclesiâ Ierosolymitanâ quotannis festus est. (*Niceph.* lib. viii. cap. 50.) Idem Euseb., lib. x. c. 3, scribit Christianos, Maximinio è medio sublato, dedicationum festivitates per urbes singulas ac templorum nuper ædificatorum Consecrationes celebrasse.” *Duranti* then proceeds to adduce the testimony previously given (pp. 33, 46) in support of the antiquity of consecration.

* By the synod of *Tribur*, (A.D. 895,) it was decreed that “ Mass should not be said in unconsecrated places.”

The following is from *Martene*. (*De Antiquis Ecclesie ritibus*, lib. ii. cap. 13. *De Benedictione et Dedicatione Ecclesiarum*.) “ Inter solennes Ecclesie cæremonias, quæ fidelium fovendæ pietati institutæ sunt, vix ulla unquam *Basilicarum dedicatione* extitit illustrior. Nam sive rei ipsius naturam spectes, sive multiplicem rituum apparatus, sive ministrorum dignitatem, omnia nescio quid sanctum ac religione Christianâ dignum spirant, quo mens à rebus terrenis abstracta ad cælestia miro prorsus modo rapiatur. Neque enim qualiscunque domus, sed templum, et Templum *Altissimo* consecratur; in quo non taurorum aut vitulorum caro mactatur, sed corpus et sanguis Agni immaculati, in arâ crucis pro nobis semel immolati, in sacrificium offertur. *Consecratur*, inquam, idque tam multiplice rituum genere, ut in iis omnibus explendis vix horæ diei plures sufficiant. Ad cujus dedicationis solemnitatem illud accedit, quòd non nisi in communi Episcoporum concilio perageretur. Nam, etsi unius dumtaxat Episcopi mentionem faciant libri rituales et pontificales, tam vetustissimi quàm recentiores; certum est nihilominus plures olim ad Basilicarum dedicationem, præsertim insigniorum, Pontifices convocatos fuisse, eosque tunc concilia celebrare solitos; id quod infinitis prope exemplis comprobari facile possit.”

Martene then adduces the case of the dedication of the Church at Jerusalem under Constantine, as narrated by Eusebius, and previously quoted, (see p. 32,) and proceeds: “ Aliam idem Augustus, nec minori fortè magnificentiâ, Antiochiæ Basilicam cœperat, quam cùm Constantius ejus filius tandem perfecisset, Eusebius

Nicomediensis, qui Constantinopolitanam jam sedem invaserat, eo concilium congregari curavit, ‘prætextu quidem dedicandæ Ecclesiæ, quam Augustorum pater Constantinus cœperat,’ inquit *Socrates*, (lib. ii. c. 8,) sed reverà ut consubstantialitatis fidem destruerent, ac decreta Concilii Nicæni abrogarent. Huic concilio et dedicationi Ecclesiæ interfuere Episcopi septem et nonaginta, ut docet idem *Socrates*, cui concinit *Sozomenus*. (Lib. iii. c. 5.) Nec multo post, ‘Eudoxio in urbe regiâ sacerdote constituto, magna Ecclesia, quæ *Sophia* cognominatur, dedicata est, consulatu Constantii decimo et Juliani Caesaris tertio, quintodecimo die Februarii, coactâ in urbe sinodo episcoporum, ut innuit idem *Socrates*. (Lib. ii. c. 39.) Auctor est etiam *Sozomenus*, (lib. iv. c. 13,) ‘Basilium Episcopum ad dedicationem Ecclesiæ à se constructæ multos vicinarum urbium Episcopos Ancyram convocasse.’ Neque porro existimandum est id *orientali* duntaxat Ecclesiæ extitisse singulare; nam in *occidente* idem prorsus usus passim invaluit. Id probrum concilium *Arausicanum* 1, anno 441 celebratum, cap. 10, et *Arelatense* 2, cap. 37, cum statuunt ‘si etiam quicumque Ecclesiam ædificaverit, et alium magis, quàm eum in cujus territorio est, invitandum putaverit, tam ipse, cui contra constitutionem vel districtiorem gratificari vult, quàm omnes Episcopi qui ad hujusmodi dedicationem invitantur, conventu abstinebunt.’ Non unus ergo sed plures ad Basilicarum dedicationem invitabantur Episcopi. Idem evincitur ex concilio *Arelatensi* 4, anno 524 coacto, cujus præfatio sic incipit: ‘Cum in voluntate Dei ad dedicationem Basilicæ S. Mariæ in Arelatensi civitate Sacerdotes Domini convenissent,’ &c. Et ex præ-

fatione concilii *Arausicani* 2, quinquennio post Arelatense quartum celebrati, in quâ congregati patres sic loquuntur : ‘ Cùm ad dedicationem Basilicæ, quam illustrissimus præfectus et patricius filius noster Liborius in Arausicâ civitate fidelissimâ devotione construxit, Deo propitiante et Ipso invitante, convenissemus.’ Luculentus ejusdem consuetudinis est *Fortunatus* Pictavorum Episcopus, lib. iii. carmine 6, ad *Felicem* Episcopum de dedicatione Ecclesiæ ita canens,

‘ *Convocat egregios sacra ad solemnia Patres ;*

et infra,

‘ *Hinc te Pontifices circumdant, inde ministri.*’

Hos inter Pontifices recenset Euphronium Turonensem, Domitianum, &c. Narrat etiam *Fredegarius* in Chronico, cap.1, Guntramnum, Burgundionum regem, ædificato in suburbio Cabilonensi martyri Marcello templo, synodum Episcoporum 40 ibidem congregasse, ad illius haud dubium dedicationem. Cum Desiderius Caturcensis Episcopus ad dedicationem Ecclesiæ monasterii, quod construxerat, se accingeret, scriptâ ad Paulum Episcopum epistolâ, ipsum ut *ad dedicationem interesse* dignaretur invitavit, aitque ‘ alios etiam plures Episcopos interesse faciemus.’ Epistolam habes apud Chesnium. (Tom. i. *Hist. Fran.* p. 879.) His longè plura adjicere possem exempla. Anno 777 perfectâ Laurehamensis templi fabricâ, Lullus Moguntinus Pontifex, cum quatuor aliis Episcopis illud consecravit ; ex Chronico ejusdem monasterii. Tempore vero Ludovici Pii Imperatoris, Paschalis 1. Papa (A.D. 817) cum collegio sacro Episcoporum et Cardinalium Basilicam Monasterii S. Vincentii de Vulturno dedicavit. Anno 990, Richardus Normannorum dux ad dedicationem

Fiscamnensis Ecclesiæ Episcopus quatuordecim convocavit. Non multò post Herveus, S. Martini Turonensis Thesaurarius, restauratâ S. Confessoris Basilicâ, ‘ accersitisque plurimarum urbium Episcopis, opus prædictum consecrari studuit,’ ut loquitur *Glaber Rodolphus*. (Lib. iii. c. 4.) Circa idem tempus, anno scilicet 1015, crypta monasterii Sancti Michaelis à Sancto Bernwardo Hildeshoimensi Episcopo, Eggelhardo Sleswicensi, Theodorico Mimigardevordensi dedicatur; anno vero 1022, cùm absolutum esset ejusdem monasterii templum, ab eodem Bernwardo Hildeshoimensi aliisque tribus Episcopis consecratum est; ex Vitâ ejusdem, cap. 39, 40, apud Surium 20 Nov. In Chronico Lemovicensi apud Labbæum, Bibliothecæ Novæ tom. i. ad an. 1028, consignatur ‘*Dedicatio Ecclesiæ Salvatoris mundi ab Episcopis undecim,*’ quorum nomina commemorat. Similia exempla videre est in Chronico Andegavensi, ad an. 1062; et in Nolensi, ad an. 1106: in Cassinensi, lib. iii. cap. 30, et lib. iv. c. 8: in Savigniensi, Miscellaneorum Baluzii tom. ii: in Consecratione Gemeticensis, Beccensis, et Cadomensis S. Stephani Ecclesiarum, in collectione Conciliorum Normanniæ, ut alias interim plurimas dedicationes prætermittam.” —(*Martene, De Antiquis Ecclesiæ Ritibus*, lib. ii. c. 13.) See also *Garanti Thesaurus Rituum*.

Much valuable historical information on the *antiquity* of the rite of the Consecration of Churches may be obtained by referring to the *Magdeburgenses Centuriatores*, from the *fourth* to the *twelfth* century. These writers endeavoured to decry* the importance of

* See *Dr. J. Pocklington's* refutation of the *Centuriators*.

the ceremony : speaking of the seventh century, they say, “*Ecclesiis ædificandis, vel reparandis, vel consecrandis, majorem curam impenderunt, quàm populo docendo, et aliis officiis magis necessariis;*” and yet they adduce most abundant testimony as to the usage of the Church in this particular. Writing on the *fourth* century, they tell us ; “*Usitatæ omnino magis quàm superioribus seculis templorum fuerunt dedicationes, seu Consecrationes, et quidem festiva.*” Again, in the *eighth* century they state that, “*Recens facta templa consecrare his ritibus solebant. Conveniebant Archiepiscopi et Episcopi ex aliis etiam locis ; ut in dedicatione Cassinensis templi, cum Zachariâ Papâ, (A.D. 741,) tredecim Archiepiscopi, et 68 Episcopi fuerunt ; ut apparet ex jussione Zachariæ, Chronico Cassinensi adjunctâ.*” In the *ninth* century we have the following testimony : “*Consecrationes ac dedicationes ab Episcopis et Archiepiscopis fiebant in nomine Trinitatis. In cœtu hominum Colonie, à tribus Metropolitanis Episcopis, Ecclesia Petri dedicatur, an. 871.*” (See *Sigebert's Chronicle.*) In the *eleventh* we read : “*Recens facta templa iisdem ritibus, quos superiori libro ex veteri quâdam Agenda annotavimus, hoc seculo consecrata esse, Ivo in Sermone ‘de Sacramentis’ indicat.*” In the *twelfth* : “*Solebant nova templa sacris quasi initiari et dedicari, idque pluribus presentibus, ab Archiepiscopo aliquo.*”—(*Duodecima, &c. Centuria Ecclesiasticæ Historiæ.*)

The *antiquity* of the Consecration of Churches, and the acknowledged *importance* of the ceremony in ancient times, will be further proved by a brief enquiry

into the splendid solemnities, the vast concourse of people, and the sumptuous feasts * which accompanied these joyful occasions. The Dedication of Solomon's Temple, (1 *Kings*, ch. viii.) the Dedication of the second Temple, (*Ezra*, ch. vi. 16, 17,) the solemnities and feasts of Dedication in the time of Judas Maccabeus, and the Dedication of the Temple built by Herod, of which Josephus gives an account, (lib. xv. c. 14.) are subjects too well known to require particular notice. It is evident likewise as regards the early Christians, that no sooner were they freed from the tyranny of persecution in the time of Constantine, than they observed these Dedications with the greatest solemnities and the most magnificent entertainments, called *Dedication Feasts*.

The account of the Dedication of the *Martyrium* at Jerusalem, as detailed by *Eusebius*, has been previously narrated ; but *Nicephorus*, (A.D. 860,) adds further, that "it was the 14th day of September, which from that time forwards was annually kept holy in the Church of Jerusalem by all sorts of people, the Church

* Even the *Magdeburgenses Centuriatores* bear testimony to this fact. Amongst many passages we select the following:—*Cent.* 4. "Quibus ceremoniis Constantinus templum Salvatoris Hierosolymis in loco Cranii extractum consecrari curavit, commemorat *Euseb. de Vitâ Cons.*, et *Athanasius* in *Apolog.* 2. Nam Imperator patres Tyri congregatos Hierosolyma accersivit, eosque per suum legatum amicâ dextræ porrectione, conviviisque splendidis et epulis sympoticis honorificè excepit, et in pauperes et nudos pecuniam et vestes distribuit, et regalibus anathematibus templum exornavit ; Episcopi vero precibus simul concionibus id festum decorarunt. Quâ quidem ex re etiam hoc est perspicuum quali ratione templa isti veteres dedicârint."

then being assembled in an holy congregation eight days together." In like manner *Socrates* observes, that "the *Council of Antioch*, (an. 341,) was summoned on purpose to dedicate the famous Church there, called *Dominicum Aureum*, which was begun by Constantine and finished by Constantius." (Lib. ii. ch. viii.)

The religious part of the ceremony of Consecration was always performed by Clergy of the *Episcopal order*.* "The Bishops were the ministers invariably employed in this service. But it might happen that none but the Bishop of the Diocese could be there, and then it was his business peculiarly to perform the office of Consecration; which by some antient Canons is so specially reserved to the office of Bishops that Presbyters are not allowed to perform it. The first Council of *Bracara*, (A. D. 563,) makes it deprivation for any Presbyter to consecrate an altar or a Church, and says that the Canons of old forbid it likewise." (*Bingham*.)

Felix the Third, (A. D. 483,) decreed that "none but *Bishops* should consecrate Churches." *Durandus* alleges this reason for the adoption of similar enactments: "None but a *Bishop* can *dedicate a Church* or altar, because he bears the image and figure of Jesus Christ, who spiritually dedicates it, and without whom he can

* *Berard* in his *Commentaria in Jus Ecclesiasticum Univerſum*, speaking of the different Orders in the Church and their functions, *Divino Jure*, says, "Cur non Ecclesia potuit certas, quæ ab uno ordine peragi regulariter possent, functiones superiori ordini veluti proprias reservare? *Hujusmodi est in primis Consecratio Ecclesiarum*," &c. (Tom. i. p. 7. c. 1; see also *Duranti, de Ritibus Ecclesie*, lib. i. c. 24. sec. 5.)

do nothing." Pope *Leo the Great*, (A.D. 457,) censures some German and Gallic Bishops for committing the Consecration of altars and temples in their absence to Presbyters and Country-Bishops, (*Chorepiscopi*), who, according to the Canons,* are the same with Presbyters; and tells them, that "some things are forbidden by the authority of the old Canon law, some things by the Ecclesiastical rules of the new, as *the Consecration of Churches*," &c. (See *Owen's History of the Consecration of Churches*, &c.)

Felix the Fourth, in his *Epist. Omnibus Episcopis*, (A.D. 530,) writes: "Si enim Judæi, qui umbræ Legis deserviebant, hæc faciebant; multò magis nos, quibus veritas patefacta est, et gratia per Jesum Christum data est, templa Domino ædificare, et prout melius possumus ornare, *eaque Divinis precibus*, et sanctis unctionibus suis

* Respecting the nature of the Order of "*Chorepiscopi*," three opinions are expressed. The first is, that they were *mere Presbyters*. "Among the schoolmen and canonists it is a received opinion that they were *only Presbyters*; as may be seen in Turrian (1583), Estius (1624), Antoninus Augustinus (1586), and Gratian (1150), who are followed not only by Salmasius, but by Spalatensis, Dr. Field, and Dr. Forbes, the last of whom brings many arguments to prove that they were *mere Presbyters*, and never had any episcopal ordination."—(*Bingham*.) A second opinion is, that *some of them were Presbyters*, and *some Bishops*. This is the idea of Bellarmin and others. The third opinion is, that they were *all Bishops*. "These opinions (*viz.* the first two above-mentioned), which differ little from one another, are rejected by Bishop Barlow, Dr. Hammond, Dr. Beveridge, Dr. Cave, and even by Blondel himself, who has a long dissertation against De Marca, to prove that all the '*Chorepiscopi*' mentioned in the antient Councils were *properly Bishops*."—(See *Bingham*, book ii. c. 14. for information on this point.)

cum altaribus, et vasis, vestibus quoque, et reliquis ad Divinum cultum explendum utensilibus *devotè et solemniter sacrare*, et non in aliis locis, quàm in Domino *sacrat*is ab *Episcopis*, et non à *Chorepiscopis*, (qui sæpe prohibiti sunt, nisi, ut prædictum est, summâ exigente necessitate,) *Missas celebrare, nec sacrificia offerre Domino debemus.*—(*Corpus Juris Can.* vol. i. p. 457.)

The second Council of *Hispalis* (*Seville*), A.D. 619, decreed, that “*Bishops only*, and not *Presbyters*, should consecrate Churches.”—(*Labbè*, tom. v.) The Council of *Winchester*, A.D. 1076, “forbids Divine service to be performed in Churches till they shall be consecrated by the *Bishop*.”—(*Labbè*.) The Council of *Aquisgranum* (*Aix-la-Chapelle*), A.D. 789, reserves the Consecration of Churches to the *Bishops*.”*—(*Labbè*, tom. vii.)

“Among our British Councils, collected by Sir H. Spelman, there is one under St. Patrick, (A.D. 450,) where we have a Canon† to this very purpose : ‘That a *Presbyter*, though he builds a Church, shall not offer the oblation in it before he brings his *Bishop* to consecrate it ; because this was regular and decent ;’ and

* “All things (connected with the building of a Church) tend to shew that the *Bishop* in every diocese was the proper minister of this service (of Consecration). He was to be consulted before the work was begun ; he was to come also and pray at the place before the foundation was laid ; and, when the building was finished, he was to be called to *Consecrate it*, or else some *other Bishop* in his stead. But if *Presbyters* could regularly have done it, there had been no need to have sent for a *Bishop* out of another Diocese to perform it.”—(*Bingham*, book viii. c. 9. sec. 6.)

† Canon 23.—“*Si quis Presbyterorum Ecclesiam ædificaverit, non offerat, antequam adducat suum Pontificem, ut eam consecret, quia sic decet.*”

antient history affords no approved examples to the contrary." (*Bingham*, book viii. c. 9.) "And since the Bishops in their several charges," reasons *Lewis*, "were the only persons that could administer this rite, I cannot doubt but that there was some set and appointed *form* in which that action was then celebrated; though what that form was, of what particular ceremonies, of what prayers* and benedictions it consisted, I have not found amongst the authors of those times that I dare rely upon." (*Hist. Essay*, page 105.)

The anniversary of the Dedication of the Church of the Holy Martyrs at Jerusalem, celebrated by the Emperor Constantine, and the testimony of Gregory Nazianzen, (see page 37,) make it evident that the

* *Bingham*, however, tells us, that "among the prayers used at the Consecration of a Church they seem to have had a particular prayer for the Church then dedicated, as some understand *St. Ambrose*, who is thought to have a form upon such an occasion; which, because we have not many such in the writings of the antients, I will here insert in his own words: 'I beseech Thee now, O Lord, let Thine eye be continually upon this house, upon this altar, which is now dedicated unto Thee; upon these spiritual stones, in every one of which a sensible temple is consecrated unto Thee. Let the prayers of Thy servants, which are poured out in this place, be always accepted of Thy Divine mercy. Let every sacrifice that is offered in this temple with a pure faith and a pious zeal be unto Thee a sweet-smelling savour of sanctification. And when Thou lookest upon that sacrifice of salvation 'which taketh away the sins of the world,' have respect to these oblations of chastity, and defend them by Thy continual help, that they may be sweet and acceptable offerings unto Thee, and pleasing unto Christ the Lord. Vouchsafe to keep their whole spirit, soul and body, without blame, unto the day of Thy Son Jesus Christ our Lord. Amen.'"—(*Bingham*, book viii. c. 9.)

Anniversary Feasts were of long standing in the Church, and much earlier than the decretal of Felix the Fourth, A.D. 530. (See page 62.)

But to revert to the testimony afforded by Domestic Councils. There was a Council held at *Oxford** in the year 1222, where, among other laws for the government of the Church, the Festivals were divided into three several ranks. In the first were those "*quæ omni veneratione servanda erant;*" of this rank were all the Lord's Days, and all the other Festivals still observed amongst us, with many others, now struck out of the Kalendar, and the *Feast of the Dedication* of particular Churches, which in the several parishes were to be observed with the same reverence and solemnity as the other days belonging to the first class. So also in a Synod of Archbishop *Islip*, (A.D. 1362,) it was decreed,† "That on the principal *feasts*, (there named,) there should be a more strict and precise restraint from

* This Council was held by *Stephen Langton*, Archbishop of Canterbury, in 1222; and "the eighth Canon contains the catalogue of Feasts that ought to be solemnized, which are all Sundays, the five days of Christmas, &c., and the *Feast of the Dedication of each Church*. There are likewise reckoned several other feasts of a *second* rank, which are to be celebrated with less solemnity; and several of a *third* rank, on which they might go to work after Mass."—(See *Dupin*, Cent. 13. c. 6.)

† See *Lynwood's Provinciale, De Feriis* (p. 101). "*Simon Islepe*.—Ex scripturis, et infra. De fratrum nostrorum consilio dies festos præsentibus inserere duximus, quibus ab universis servilibus operibus, etiam reipublicæ utilibus, per nostram Cantuariensem Provinciam fuerit regulariter abstinendum." The several days to be kept holy are then enumerated, and the canon adds, "*Solēnitas dedicationum Ecclesiarum Parochialium.*" (See also *Johnson's Canons*, an. 1362.)

labour than had been before ;” and amongst these we find the *Dedication-feasts** of Parochial Churches to have been as high in estimation as any of the greater

* The following account of our *Wake-feasts*, or *Feasts of Dedication*, extracted from *Staveley* and *Lewis*, may not be uninteresting : “ To celebrate the memory of the Saint, and the Dedication of the Church, there was a Feast yearly kept on that Saint’s day, on which some Divine service was also performed, as may appear by several sermons of divers of the holy Fathers on the *Anniversaries of the Dedication of Churches* ; (vide *Isid. Offic. Eccl. lib. i. c. 32.*) which days were also honoured with high privileges, confirmed by sanction of antient laws. But afterwards those Feasts were transferred generally to the next Sunday following, and continued to those days by the name of the ‘ *Wake.*’ And the reason why they transferred this feast to the Sunday following, was, because it was found by experience that the multiplicity of so many *holy-days* brought no small detriment to the commonwealth. This ‘ *Feast of the Wake*’ seems to have taken its rise, (*Beda, Eccl. Hist. lib. i. c. 30.*) from an Epistle of Pope *Gregory the Great* to Abbot Mellitus, who came with the Monk *Austin* upon the conversion of the Saxons in this island ; wherein his advice was, ‘ that the idolatrous temples should be transformed into Christian Churches. And whereas the Pagan Saxons had used there to sacrifice to their idols, that from thenceforth the Christians, upon the day of *Consecration*, should erect booths of the boughs of trees, near or about the said edifices, wherein to rejoice, feast, and celebrate the memories of the Saints and Martyrs to whom they were then, *de novo*, to be dedicated,’ as we find it in *Bede*. And thenceforth, not only upon the very day of the Dedication, but anniversarily on the *Saint’s day*, the feasting and solemnity was continued ; wherein, besides the commemoration of the Saint or Martyr, the devout munificence of the founder and endower of the Church was also gratefully remembered. At which times the custom was for many of the inhabitants, and chiefly of the younger sort, to meet together, and, going up and down the village, to cry out aloud together, *Holy Wakes ! Holy Wakes !* and then to their feasting and sports. But then these Festivals in time came to degenerate, the people diverting to gluttony, drunken-

Festivals ; and these Feasts were to be kept on the anniversary of the *Consecration*.

As to the *ceremonies* antiently used at the founding, building, and Consecration of Churches, the following

ness, and other disorders, which occasioned some prohibitions of the solemnity. (See *Dugdale in Warw.*) And though now the *Devotion* of this Feast is altogether lost and forgotten in England, (though not at *Zurich*, where there is a suitable service appointed,) yet the Festival is still the *Wake*, and kept in many places at this day, not so much in commemoration of the Saint in any particular Church service, as by holding up the custom of sports, pastimes, and feasting amongst friends and neighbours." Another writer says, "This custom (of observing the *Feasts of Dedication*), however defended by antiquity, was at length found to draw along with it no small inconvenience ; and therefore it pleased Henry the Eighth, in the year 1536, to send out his royal injunctions, amongst other things, for the restraint of *holy-days*, in which are two particulars bearing upon the present question. First, 'That the *Dedication of Churches* shall, in all places throughout the realm, be celebrated and kept upon the *first Sunday* of the month of *October* for ever, and upon no other day.' Secondly, 'That the Feast of the Patron of every Church within this realm, called antiently the Church Holy-day, shall not henceforward be kept and observed as an holy-day, as heretofore hath been customary, but that it shall be lawful to all and singular persons, resident or dwelling within this realm, to go to their work, occupation, or mystery, and the same truly to exercise and occupy upon the said Feast as upon any other work-day, except the said Feast or Church-day be such as must be else universally observed and kept as an holy-day by this ordinance following.' How far these injunctions were observed in these particulars,—whether they ended upon the death of Lord Cromwell, by whose authority in convocation they were first set forth and recommended to the King, or otherwise,—I am not able to determine. But, upon the best information I can meet with, this seems to have been the custom till the reign of James the First, that in such places where the day of Dedication of the several Churches

summary, taken from *Staveley*, and illustrated by passages from *Durandus, Ration. Divin.* (A.D. 1268,) the *Pontificale Romanum*, and *Duranti, de Ritibus Ecclesiæ*, (A.D. 1580,) may be interesting. "The ceremonies adopted by the antients at the found-

was worn out of memory, the Festival was observed upon the first Sunday in October, or the next Sunday after Michaelmas-day, (which is called in the Martyrology '*Festum Dedicationis Ecclesiæ*,') or not kept at all; but where there was any constant tradition of the day of Dedication of particular Churches, in all such places the Feasts were transferred to the Sunday following. And in this state they continued in most parts of the realm by the name of '*Feasts*' and '*Wakes*,' till the Sabbatarian dispute began; and even now are continued as *Country Wakes*, on Sundays, in several remote parts of England."—(See the *Statutes* upon this question in the reigns of *James the First*, *Charles the First*, and *Charles the Second*.) *Burn (Eccles. Law*, under the word "*Church*,") amongst other very interesting information on this head, says, "It is a rational and just opinion of Sir Henry Spelman, that *fairs* were first occasioned by the resort of people to that place for solemnizing some festival, and especially the Feast of the *Church's Dedication*; and hence he thinks it easy to conjecture to what Saint the Church had been commended, by the *fair-day*. Indeed, Pope Gregory the Great, (A. D. 600,) alludes to this in one of his homilies as a popular and familiar custom, and therein plainly intimates that a fair arises from a conflux of people on the *Wake* or *Dedication-day*. In most of the towns and parishes in England, (except where the privileges of new fairs have been in later times obtained,) the old stationary fairs, whether by custom or by antient charter, depend upon the Saint of the Church. Thus the primitive fair in *Oxford* was on the day of *St. Frideswide*, (see *Butler's Lives of the Saints*, Oct. 19,) because it was the *Dedication-day* of the chief conventual Church. Thus the translation of Becket's body was on the 7th of July, and his passion on the 29th of September; which days being soon celebrated at Canterbury for Festivals and days of Dedication of altars and Chapels to that Martyr, it occasioned two fairs in that city annually on those days. On the said 7th of July there is

ing of Churches, and at the building of them, as also at the Consecration and Dedication of the same, were many and various. It may be pertinent enough here to make instance in some of them, without any purpose to justify all, though possibly there was no ill intent in any. When the materials therefore were prepared, and the ground-plot set forth, the *Bishop* was sent for, and, when he was come, he stands in the place where the Altar is designed to be placed, and there prays;* which being ended, he gives the '*Ite, † Missa est,*' and takes up one of the stones, and, cutting a cross ‡ upon it, himself a fair at Bromhill, near Brandon Ferry, in Norfolk, and another at West Acre, about four miles distant from Swafham, both called *Becket's fairs*; and in both places there are old ruinous Chapels, which were dedicated to that supposed Saint. The charters for fairs, granted by the Kings of England, were often a confirmation rather than a new grant; thus Richard gave a charter for a fair to be held eight days at Peterborough, beginning on the feast of St. Peter; on which day a fair had been kept from time immemorial, because the Church had been dedicated to that Saint. To confirm the original of fairs from the dedication of Churches, it is observable, that on this account fairs were generally kept *in Churchyards*, and even *in Churches*, till the scandals arising therefrom required correction."—(See *Articles of Inquiry*, to be made by all Archdeacons at their visitations within the Diocese of *Lincoln*, in the 14th of Henry the Third, A.D. 1230.) By 13 Edw. I. c. 6, it is enacted, That "no fairs or markets shall be held in Churchyards."—(See also 27 Henry VI. c. 5; *Kennel's Par. Ant.*; *Burn's Eccl. Law*, &c.; and *Wilkins' Concilia Magnæ Britannie*, tom. iii. page 701.)

* "Benedic, Domine, creaturam istam lapidis, et præsta per invocationem sancti nominis Tui, ut quicumque ad hanc Ecclesiam ædificandam purâ mente auxilium dederint, corporis sanitatem, et animæ medelam percipiant."—(*Pont. Rom.*)

† See *Bingham*, vol. iv. p. 80.

‡ "Pontificis judicio locus et atrium designentur; et per eum

lays it with his own hands for a corner-stone, and then the workmen proceed ; the Bishop having first fumed with incense the ground-work round about, whilst there is a Collect sung in reference to the Saint,* to whose

vel ejus auctoritatem per Sacerdotem crux in loco figatur, et lapis primarius in fundamento ponatur." (*Pont. Rom. et Duranti.*) " Tunc aspergit lapidem ipsum aquâ benedictâ, et, accepto cultro, per singulas partes sculpsit in eo signum crucis."—(*Ibid.*)

* " Pontifex dicit, Domine Deus, qui licet cælo et terrâ non cæpiaris, domum tamen dignaris habere in terris ubi nomen Tuum jugiter invocetur ; locum hunc quæsumus beatæ Mariæ semper Virginis, et beati (*nominando Sanctum vel Sanctam, in cujus honorem ac nomen fundabitur Ecclesia*) ab omni inquinamento purifica, purificatumque conserva." — (*Pont. Rom.*) Upon this point, (as weak minds are, in our own days, offended by our Churches being dedicated to Saints, and others,) a few remarks may be acceptable. " Touching the names of Angels and Saints, whereby most of our Churches are called, as the custom of so naming them is very antient, so neither was the cause thereof at the first, nor is the use and continuance with us at this present, hurtful. That Churches were consecrated unto none but the Lord only, the very general name itself doth sufficiently shew ; inasmuch as, by plain grammatical construction, *Church* doth signify no other thing than the Lord's House (*Κυριακή, Kyrc*, and, by adding letters of aspiration, *Chyrch*). And because the multitude, as of persons so of things particular, causeth variety of proper names to be devised, for distinction sake, founders of Churches did hereby that which best liked their own conceit at the present time ; yet each intending that, as oft as those buildings came to be mentioned, the name should put men in mind of some memorable thing or person. Thus, therefore, it cometh to pass that all Churches have had their names, some as memorials of *peace*, some of *wisdom*, some in memory of *the Trinity* itself, some of *Christ* under sundry titles, of the *Blessed Virgin* not a few, many of one Apostle, Saint, or Martyr, many of all. In which respect, their commendable purpose being not of every one understood, they have been in latter ages construed as though they had

name or memory the Church is to be dedicated. And

superstitiously meant, either that those places which were denominated of Saints and Angels should serve for the worship of so glorious creatures, or else those glorified creatures for defence, protection, and patronage of such places, a thing which the antients do utterly disclaim. ‘To them (says *St. Augustine*) we appoint no Churches, because they are not to us as Gods.’ Again, ‘The nations to their Gods erected temples; we not temples unto our Martyrs as unto Gods, but memorials as unto dead men whose spirits with God are still living.’” (Vid. *Aug.* lib. viii. *De Civ. Dei*, cap. 27; *Ibid.* lib. xxii. c. 10.) (See also *Lewis’ Hist. Essay*, p. 98; *Staveley, History of Churches*, p. 120; and *Hooker*, book v. c. 13.) “Next to the Minister consecrating,” (writes *Bingham*, book viii. ch. 9. sec. 8,) “it will be proper to say something of *the object* to whom Churches were dedicated, which antiently was solely to God and His service; of which custom *St. Austin* is a most irrefragable witness, who, disputing with Maximinus the Arian Bishop, uses this argument to prove the Divinity of the Holy Ghost: ‘That He must be God, because temples were builded and dedicated to Him, which it would be sacrilege to do to any other creature.’ ‘If,’ says he, ‘we should make a temple of wood and stone to any holy Angel, though never so excellent, should we not be anathematized by the truth of Christ and the Church of God, for exhibiting to the creature that service which is due only to the Creator? Since, therefore, we should be sacrilegious in building a temple to any creature, how can He be otherwise than the true God to Whom we not only build temples, but are ourselves His temples?’ In another place, he rejects with scorn the false imputation of Faustus the Manichee, who charged the Catholics with erecting temples to their Martyrs, and offering sacrifice and other acts of worship to them therein. To this he replies, ‘That they never offered sacrifice to any Martyr, but only to the God of the Martyrs, though they erected altars in the memorials of the Martyrs; for what Bishop, when he stands by the altar in any place where the holy bodies lie, ever says, ‘We offer unto thee, Peter, or Paul, or Cyprian?’ But what is offered, is offered unto God, (who crowns the Martyrs,) in the memorials of the Martyrs who are crowned by Him.’ He often repeats it

at the dedication of a Church an Hymn* was appointed to be used, as appears in the ‘Office of the Blessed Virgin Mary.’” (See *Pontificale Romanum*, ‘*De Benedictione et Impositione primarii lapidis, pro Ecclesiâ ædificandâ;*’ and ‘*De Ecclesiæ Dedicatione, seu Consecratione.*’)

“And antiently, when a Church was built, it would not be omitted to have a cross,† or the figure of a cross,

in other places, that they did not so honour their Martyrs by erecting temples or altars to them, but only unto God. The same place was indeed often a monument or memorial of a Martyr and a temple of God, because Churches were commonly built over the sepulchres of the Martyrs, or in the places where they suffered, or else the relics of the Martyrs were translated into them; and hence they were called by the Martyr’s name, because they were memorials of them. The Church and the Altar that was built at Carthage, in the place where St. Cyprian suffered martyrdom, was upon that account called the *Mensa Cypriani*, Cyprian’s Altar; not because it was built or dedicated to him, or his worship, (for St. Austin says, that it was erected only to God and His service,) but because it was a memorial of his martyrdom, being built in the place where Cyprian himself was offered a sacrifice unto God.”
—(See *Augustin. Serm. 63, de Diversis*, tom. x. p. 592.)

* 1. Urbs Jerusalem beata,
Dicta pacis visio,
Quæ construitur in cœlis
Vivis ex lapidibus,
Ut Angelis coronata,
Ut sponsata comite.

2. Nova veniens e cœlo,
Nuptiali Thalamo
Præparata, et sponsata
Copuletur Domino;
Plateæ et muri ejus
Ex auro purissimo, &c.—(*Off. B. Virg.*)

† This was esteemed a powerful defence against the workings

placed near or on the front, or over the entrance into the Church. Then, after the Church was finished, the antient ceremonies at the *Consecration* or *Dedication* were in this manner :* All the people being put forth, except the Deacon, the Bishop stands before the Church door, and there consecrates† a quantity of the holy water ; and then, the Clergy and people following him, he goes thrice about the outside of the Church, and with a branch of hyssop sprinkles the Church walls‡ with the holy water, at every time, as he passes by the door, knocking§ with his pastoral staff, and saying, ‘*Tollite portas,*’ &c. ; the Deacon answering within, ‘*Quis est ille Rex Gloriæ?*’ to whom the Bishop replies, ‘*Dominus fortis,*’ &c. At the third time the door is opened, and the Bishop alone enters, saying aloud,

of evil spirits ; as the Abbot Ceolfrid once informed Naitan the Pietish King, “*Ecclesia signum crucis,*” &c. “ It is usual for a Church to bear the sign of the cross, that, by the virtue thereof, it may be defended against the power of evil spirits.”—(*Bede’s Ecc. Hist.* lib. v.)

* “ Et mox Pontifex exit Ecclesiam, cunctis inde exire jussis, uno tantùm Diacono amictu, alba, cingulo, et stolâ albi coloris parato intus remanente; et Ecclesiæ fores clauduntur.”—(*Pont. Rom.*)

† “ Tunc Pontifex surgens, et stans cum mitrâ, benedicit ibidem aquam, et sal,” &c. “ Expletâ aquæ benedictione, Pontifex stans sine mitrâ aspergit se et circumstantes cum illâ,” &c.—(*Pontif. Rom.*)

‡ “ Stans ante fores Ecclesiæ, incipit circuire ad manum dexteram, procedens cum clero et populo, et aspergens cum ipsâ aquâ forinsecus parietes Ecclesiæ, in superiori parte eorum,” &c.—(*Ibid.*) “ Deinde Pontifex incipiens ad eandem manum dexteram, aspergendo parietes juxta fundamentum ipsorum, dicens,” &c.—(*Ibid.*)

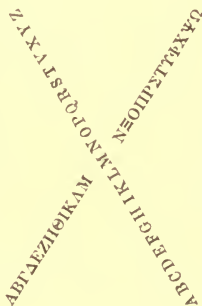
§ “ Tum acceptis mitrâ et baculo pastorali, appropinquans tertio ad ostium Ecclesiæ, percutit iterum super liminare cum eodem baculo pastorali, dicens,” &c.—(*Pont. Rom.*)

‘*Pax huic domui;*’ and rehearsing the Litanies ; after which he makes crosses* up and down in the Church, and, having consecrated some more water, with that and chrism he consecrates the Altar.”†

* “ Interim unus ex ministris spargit cinerem per pavimentum Ecclesiæ in modum crucis, faciendo ex eo lineas duas, quamlibet latitudinis ferè unius palmi, unam ab angulo Ecclesiæ ad sinistram manum per principalem portam intrantis, ad angulum transversum illius, id est, dexterum intrantis, ad caput Ecclesiæ ; et aliam ab angulo Ecclesiæ ad dexteram manum intrantis, ad angulum transversum illius, id est, sinistrum ipsius, ad caput Ecclesiæ ; vel si Ecclesia sit magna, fieri possunt loco primæ lineæ viginti quatuor areolæ æquali spatio distantes, ex cineri ; et loco secundæ viginti tres.” (*Ibid.* et *Duranti.*) “ Pontifex, acceptis mitrâ et baculo pastoralis, incipiens ab angulo Ecclesiæ ad sinistram intrantis, prout suprâ lineæ factæ sunt, cum extremitate baculi pastoralis scribit super cineres alphabetum *Græcum*, ita distinctis literis, ut totum spatium occupent. Deinde simili modo incipiens ab angulo Ecclesiæ ad dexteram intrantis, &c., scribit alphabetum *Latinum*, super cineres,” &c. The meaning of the latter ceremony is thus given in *Duranti*, lib. i. c. 24. sec. 8.

“ Quid autem per alphabetum nisi initia et rudimenta doctrinæ sacræ intelligi convenit ? Scribit Pontifex quasi alphabeti ordinem, cùm docet fidei simplicitatem. Nam sicut parvulorum convenit eruditioni primum elementa literarum cognoscere, deinde ad syllabas, ac post verba, paulatim ad sententiarum cognitionem pervenire ; sic sunt quidam gradus intellectûs in eruditione sanctæ Ecclesiæ.”—(*Duranti de Rit.*) See also *Durandus*, lib. i. c. 6. “ Scriptura ex Græcis et Latinis literis in modum crucis facta, representat conjunctionem seu unionem in fide utriusque populi, Judæi videlicet et Gentilis.”

† “ Post hæc Pontifex cum mitrâ accedit versus altare majus



With regard to the magnificence, the ornaments, and the form of our first Churches, it cannot be supposed that, in the early ages of the Gospel, when Christians were harassed* by exactions and oppressed by persecution, the Churches and places of public worship were sumptuous or expensive: yet, even in these early times, they beautified their oratories and houses of prayer so far as their means would allow; and if we believe the author of the Dialogue in *Lucian*, who lived in the second century, and to whom allusion is made in the extracts from Mede, (page 17,) the “*Upper Room*,” to which Critias was brought by the Christians, was “*a room overlaid with gold*.” When, however, the Civil Power† came into the faith, and protected the

consecrandum,” &c. (*Ibid.*) The above are, of course, very imperfect extracts; but the entire ceremony, with the meaning thereof, may be perused in the *Pontificale Romanum*, in the ch. *De Ecclesie Dedicatione seu Consecratione; Duranti, De Ritibus Ecclesie*, lib. i. c. 24. sec. 8., and *Durandus, Rationale Divinorum Officiorum*, lib. i. c. 6.

* “The Church of Christ which was in Jerusalem, and held that profession which had not the public allowance and countenance of authority, could not so long use the exercise of Christian Religion but in private only.....In process of time, some whiles by sufferance, some whiles by special leave and favour, they began to erect themselves oratories; not in any sumptuous or stately manner, which neither was possible, by reason of the poor estate of the Church, and had been perilous, in regard of the world’s envy towards them.”—(*Hooker*, book v. ch. 11.)

† “At the length, when it pleased God to raise up Kings and Emperors favouring sincerely the Christian truth, that which the Church before either could not or durst not do, was, with all alacrity, performed. Temples were in all places erected; no cost was spared; nothing judged too dear, which that way should be spent. The whole world did seem to exult that it had occasion of pouring out

Christians in their worship, they had no longer recourse to dens, and caves, and "upper rooms," but they set about the foundation of Churches in the most solemn manner; the contributions of Christians being cheerful and liberal, even to a magnificence comparable to that of the Jewish princes towards the building of Solomon's Temple.

The early Churches increased in splendour and abundance of ornament, according to the support which Christianity received, until, upon the Empire becoming Christian, they assumed a grand and sumptuous character; as Eusebius has told us of the Church at Tyre. (See page 31.) From this time the Christians spared no cost to adorn their Churches; the fabric was most noble, the ornaments within suitable to the outward beauties, and the altars furnished with rich plate, even to the envy and astonishment of the persecuting Gentiles:* insomuch that Felix, a Proconsul

gifts to so blessed a purpose. That cheerful devotion, which David this way did exceedingly delight to behold, and wish that the same in the Jewish people might be perpetual, was then in Christian people everywhere to be seen."—(*Ibid.*)

* *Fleury* gives the following account: "The edict for the persecution was then carried into Africa, where they demolished the Churches, and made strict search after the Holy Scriptures. At Cirtha, a Roman colony of Numidia, Minutius Felix, who was Curator or Chief Magistrate of that place, and was also perpetual Flamen, went with his soldiers to make this search, on the 19th day of May. When they came to the house where the Christians usually assembled since the demolishing of the Churches, Felix the Curator said to Paul, who was Bishop of that place, 'Shew us the writings of the Law, and all that you have there, that we may execute the orders we have received.' The Bishop said, 'The readers have the Scriptures; what we have here we give you.'

in the time of Julian the Apostate, (A.D. 360,) when the Churches were given up to spoil and sacrilege, ex-

Felix said to the Bishop, ‘Shew us the readers, or send to seek for them.’ Paul replied, ‘You know them all; your officers, Ederius and Junius, the notaries, know them.’—‘Without detriment to the readers, whom the officers shall produce,’ says Felix, ‘give us in the mean time what you have.’ Paul the Bishop having sat down, and with him four presbyters, two deacons, four sub-deacons, six sextons, and others, Victor, the son of Aufidius, wrote down in a memorial, ‘Two chalices of gold, six chalices of silver, six silver flagons, a little caldron, seven golden lamps, two great candlesticks, seven little copper candlesticks with their lamps, eleven copper lamps with their chains, fourscore and two vestments for women, thirty-eight veils, sixteen vestments for men, thirteen pair of men’s stockings, and forty-seven for women.’ Those were garments that were kept for the poor; and a judgment may be formed of the riches of the great Churches by the vessels of gold and silver that were found only in one city of Numidia. The Curator Felix said to Marcuelius and the other sub-deacons, ‘Shew us what you have;’ they replied, ‘We have taken out all that was here.’ Felix replied, ‘Your answers shall be entered in the public register.’ When they came to the library, Silvanus shewed him the chapters, and the silver lamps, which he said he had found behind a great vessel. Victor said to him, ‘You had been a dead man, if you had not found them.’ Felix said to one of the sub-deacons, ‘Make a stricter search, lest anything be left behind.’—‘There is nothing more,’ says Silvanus, ‘we have brought everything out.’” Fleury then gives an account of their robbing the Church Library. “When they came to the house of Felix, a stone-cutter and a reader, (for the Clergy in those days exercised trades,) he gave them five books. From thence they went to Victorinus, where they had eight; then to Projectus, who gave them five large volumes and two smallones. Victor, the grammarian, gave them two volumes and four loose sheets. From thence they went to the house of Coddeon, and his wife, (for the readers were allowed to marry,) brought them six volumes; and the books and moveables of the

claimed at the sight which presented itself, "*Behold,* in what rich vessels they administer to Jesus the Son of Mary!*"

The ornaments and decorations that were bestowed by the primitive Christians on their Churches were indeed "*solemnly noble;*" they had fixed altars of polished marble, compassed in with ornamented rails to fence off rudeness and irreverence, and persons then regarded them with veneration and respect; a respect so deep that they became *Asylums*† and *Refuges*

Church, (for the books had been taken from the shelves of the Library for safety,) were delivered to the persecutors."—(*Fleury*, book viii. c. 40.)

* "Felix, thesauri imperialis quæstor, conspicatus sacrorum vasorum pretia; 'En,' inquit, 'qualibus vasis ministratur Mariæ Filio!'"—(*Theo. Hist. Ecc.* lib. iii. c. 12.)

† "For the antiquity of *Sanctuaries* in this island, the incomparably learned Primate *Usher* (*de Primord.*) adduces some passages out of the greater Chronicle of *Thomas Rudburn*, of the Church of Winchester, and a lesser Chronicle of the same Church, testifying that King *Lucius* invested the Church built by him at Winchester in the second century with the privilege of *Sanctuary*. And *Matthew of Westminster* is express that King *Lucius* did endow Churches with that privilege; and how these sanctuary places were guarded by the Canons of the Church, see at large in *Sir Henry Spelman's* Councils under the title "*Asylum.*" And for the privilege and immunities of those of later date, mentioned by *Polydore Virgil*, and described by *Stamford*, (*Placit. Coron.* c. 28,) they were generally so large, that if any person had committed any penal crime, and flew to any of these Sanctuaries, he could not be thence taken to be tried by the law.....Of these privileged places or Sanctuaries in *England*, famous were those of *Westminster*, (still called the "*Sanctuary*,"), *St. Martin-le-grand*, as also that of *Beaulieu* in *New Forest* remembered by *Camden* ‡

‡ *Camden's Britannia*, (Gibson's edit.) p. 115.

to protect innocent persons and unwary offenders from oppression. Their Churches were adorned with sculpture and imagery purely historical, to add beauty and solemnity to the place, which, in succeeding centuries, unhappily degenerated into superstition and idolatry. "How far short," observes a writer of the seventeenth century, (and his question is equally applicable in the nineteenth,) "of the primitive pattern are our modern Churches! These innocent ornaments of art and piety are thought now to savour strongly of *Popery*, and even the history of Scripture upon painted glass is now *superstitious!* No images but of *Lions and Unicorns* are now the embellishments of our Churches, and the

to be eminent and sacred, and to which place Perkin Warbeck fled in the time of Henry the Seventh, and out of which, though it so much concerned the King's state, he would not draw him by force, but allured him upon promise of life.* King Athelstan granted to the monastery at Beverley, founded by John, fifth Archbishop of York, (A.D. 687.) (*Godwin in Vita Joh. Ebor.*) the privileges of sanctuary, in these words: 'All free I make thee, as heart may think or eye may see.' In the Church of this monastery there was a chair of stone placed with this inscription—(See *Spelman's Glossary*, in ver. 'Freedstol')—

' Hæc sedes lapidea dicitur Freedstool, id est,
Pacis cathedra, ad quam reus fugiendo
Perveniens, omnimodam habet securitatem.'

In the charter of William the First to the Abbey of Battel upon its foundation are these words: 'Et si quis latro, vel homicida,

* "Inter plurima privilegia collegio Beverlacensi in illius gratiam à principibus Anglicanis concessa, Athelstanus rex asyli jus illi contulit, cathedrâ quâdam e saxo solido in Ecclesiâ collocatâ, cui hæc verba mandavit incidi. *Hæc sedes lapidea dicitur Freedstool,*" &c.—*Godwin de Præsulibus Angliæ*, p. 656.

arms* of the Civil Magistrate may stand with applause, where *the Cross*, the arms of our Crucified Saviour, must be defaced as Popish and Idolatrous!"

Hooker, speaking of the objections† urged in his day against the sumptuousness of Churches, asks, "Touching God Himself, hath He anywhere revealed that it is His delight to dwell beggarly, and that He taketh no pleasure to be worshipped save in poor cottages? Even then was the Lord as acceptably honoured of his people as ever, when the stateliest places and things in the whole world were sought out to adorn His Temple." (Book v. ch. 15, s. 3.) And again, "Dost thou build a Church in a city? Let it exceed the most magnificent places in that city.—In a village? Let it equal, nay excel, all the houses of the village; because nothing is worthy of God but what is the best and the most ex-

vel aliquo crimine reus, timore mortis, fugiens ad hanc Ecclesiam pervenerit, in nullo lædatur, sed liber omnino dimittatur.' And for the privileges of the Church of Durham in honour of St. Cuthbert, see *Simeon Dunelmensis*. (A.D. 1130, Inter Scrip. Hist. Anglicanæ.)"—*Staveley*, p. 170. See also *Godolphin's "Repertorium Canonicum,"* p. 48.

* Witness many Churches within our own city of Exeter, where *tin* and *paint* present lively reminiscences of bygone civic grandeur.

† Such as these: "The mother of such magnificence is but only a proud ambitious desire to be spoken of far and wide. Suppose we that God Himself delighteth to dwell sumptuously, or taketh pleasure in chargeable pomp? No; then was the Lord most acceptably served, when His temples were rooms borrowed within the houses of poor men. This was suitable to the nakedness of Jesus Christ and the simplicity of the Gospel."—(T. C.‡) This was written in the sixteenth century.—*How similar to the cant of the nineteenth century!*

‡ Thomas Cartwright.

cellent in its kind. ‘The house which I build,’* says Solomon to Hiram, ‘is great;’ hear the reason—‘because great is our God above all Gods.’ ‘The work is great,’† says David; and why? ‘for the palace is not for man, but for the Lord God.’”

“It is easy to note,” (says Bishop Hall,) “how the extreme of superstitious curiosity hath crept into the Church of Rome; insomuch that it may well vie, for niceness and multitude of observances, with the Jewish. A just volume would not contain the curious scruples of their nice observances in their vestments, Consecrations, Sacramental rites, and indeed in the whole carriage of their religious devotions. But surely I fear that they are not more faulty in the *one* extreme, than *many Christians are in the other*, who place a kind of *holiness in a slovenly neglect*; who are apt to higgel with the Almighty; and, in a base niggardliness, pinch Him in the allowances of His service. Wise Christians sit down in *the mean*, now under the Gospel avoiding a careless and parsimonious neglect on the one side, and a superstitious slovenliness on the other; the painted looks and lascivious gaudiness of the Church upon the hills, and the *careless neglected dress* of some Churches in the valley.”

It may, perhaps, be interesting and within the scope of this treatise to add a few words on *the form ‡ of our*

* 2 Chron. ch. ii. v. 5.

† 1 Chron. ch. xxix. v. 1.

‡ See some interesting remarks on the form of our Churches in *Hooker*, (book v. ch. 14, sec. 1.) directed against those who object that they savour too much of the Jewish pattern. See also *Fleury's Historical Account of the Manners of the Early Christians*, p. 171.

Churches. The following is from *L. Ferraris' Bibliotheca*. "Ecclesia in tres partes, seu mansiones, distribuitur. *Prima* pars, seu mansio, est ea, quæ prope altare majus constituitur, et solet cancellis includi, et appellatur *Sacrarium*, sive *Presbyterium*, sive *Sancta Sanctorum*. *Secunda* pars est *Chorus*. *Tertia* et reliqua pars est illa, quæ *Navis* appellatur. *Prima* pars, quæ appellatur *Sacrarium*, sive *Presbyterium*, sive *Sancta Sanctorum*, est ea mansio, quæ ab altari majori vergit versus Ecclesiam. Et appellatur *Presbyterium*, seu *Diaconium*, quia ibi sunt Presbyteri, quibus Diaconus et Subdiaconus sacra peragentibus ministrant. *Sacrarium* dicitur, quia in talem locum, seu partem, non licere ingredi nisi ministris sacratis, fuit decretum in Concil. Agathens. Can. 65. *Secunda* Ecclesiæ pars dicitur *Chorus*, sic etymologicè dictus à *choreá*, vel *coroná*, quia olim clerici in modum coronæ circa aras stabant, et eo modo Psalmos canebant. Unde chorus significat locum, qui clericos psallentes continet. *Tertia* ecclesiæ pars est *Navis*, deserviens pro receptaculo laicorum Divina officia audientium, et orantium, sacras item conciones audiendo. In hæc parte Ecclesiæ olim mares à fœminis separati constituebantur; mares in dextrâ navis parte sedem habebant, mulieres in sinistra; sive viri in parte australi, mulieres in boreali." *Ferraris* adds, "Et utinam hæ sanctiones, et antiquæ praxes, ut in Ecclesiis separatae remanerent mulieres ab hominibus, servarentur adhuc nostris hisce temporibus, ne mutua eorum proximitas, et promiscua statio, cor à piis meditationibus sacrisque mysteriis averteret, et ne, ut non semel in dies accidit, *studium salutis fieret perditionis occasio*;" a suggestion which might be

adopted with great advantage in some of our crowded Churches during the *third* (or evening) service.

“The form of our primitive Churches was for the most part *oblong*, to keep the better correspondence with the fashion of a *ship*, the common notion and metaphor by which the Church was usually represented; and to put us in mind that we are tossed up and down in this world as upon a stormy and tempestuous sea, and that *out of the Church* there is no safe passage to heaven, the harbour we all hope to arrive at. Before the entrance, (especially after they began to arrive at more perfection,) was the *porch*, in greater Churches, of somewhat larger capacity, adorned many times with goodly porticoes, marble columns, fountains, and cisterns of water, and covered over for the conveniency of those who stood or walked there. Here stood the lowest order of *penitents*.

“The Church itself consisted generally of *three* parts. The *first* was called the *Narthex*; (which we have no proper word to express;) it was that part of the Church that lay next to the great door by which they entered in. The *second* part contained the middle or main body of the Church, (called *navis* by the Latins, from whence comes our term of *Nave* of the Church.) The *third* part was the *Chancel*, separated from the rest of the Church by neat rails; into this part none might come but such as were in holy Orders, unless it were the Greek Emperors, who were allowed to come up to the table to make their offerings. Within this division the most considerable thing was the *Altar*, (as they metaphorically called it, because there they offered the *commemorative sacrifice* of

Christ's body and blood), behind which, at the very upper end of the chancel, was the chair or *throne of the Bishop*; on both sides whereof were the seats of the *Presbyters*, (for the *Deacons* might not here sit down.) The Bishop's throne was raised up somewhat higher from the ground; and from thence, I suppose, it was that he usually delivered his sermons to the people.

“Adjoining to the chancel, on the north side, was the *Diaconicon*, so called because it was peculiarly committed to the *Deacon* of the place; it was in the nature of our modern vestries, the *Sacristy*, wherein the plate, vessels, and vestments * belonging to the Church, and other things *dedicated* to holy uses, were laid up. On the other side of the chancel was the *Prothesis*, or place where things were prepared in order to the Sacrament, where the offerings were laid, and what remained of the sacramental elements, till they were disposed of.”—(*Lewis' Hist. Essay.*)

Philipot says, “The primitive Churches were generally built in an *oval* figure, or like some of our ships, long and narrow, and bulking out on both sides, near

* The question is frequently asked, “What should be done with *Church-Vestments*, &c. which have become useless from age or injury?” The Canon Law tells us, “*Altaris palla, cathedra, candelabrum, et velum, si fuerint vetustate consumpta, incendio dentur; quia non licet ea, quæ in sacrario fuerint, malè tractari; sed incendio universa tradantur. Cineres quoque eorum in baptisterium inferantur, ubi nullus transitum habeat; aut in pariete, aut in fossis pavimentorum jactentur, ne introeuntium pedibus inquinentur.*”—(*Corpus Juris Can.* vol. i. p. 460.) And again: “*Ligna Ecclesiæ dedicatæ non debent ad aliud opus jungi, nisi ad aliam Ecclesiam, vel igni sunt comburenda.*”—(*Ibid.*)

the midst whereof the *Pastophoria*, (we may call them the *Pews*;) for men and women were designed ; and in the midst the Bishop's seat was placed, called in Greek *Bema*, from its ascent, and in Latin *Thronus*, from the eminency of it. At the *east* end was the *Altar* placed, though at *Antioch* its position respected the *west*. Not far distant from the Bishop's throne was the *Ambo*, or reading-desk, whereat the *Anagnostes* read the Scriptures, Old and New, to the laity. Round about the Bishop's seat sat the Presbyters ; the Deacons not sitting, but standing behind them, except the *Primicerius Diaconorum*, who was ever to attend the Bishop, and therefore stood close by him, being always eldest in time, though not preferred in affection. The *Ostiarium*, (Church officers so styled,) were designed to attend the men's, as the Deacons were obliged to wait on the women's desks, or pews, by whose care and inspection they were kept neat, and in their just order. Younger men and women, if there were any conveniency of place, sate ; if not, they were engaged to stand ; the women behind the graver matrons, the men behind their seniors ; *boys were placed with their fathers, and girls with their mothers.*" (*Philipot's Antiquitas.*) See also *Bishop Montague's "Acts and Monuments of the Church."* We would refer the reader who may desire more information on this head to *L. Ferraris Promta Bibliotheca ; Staveley's History of Churches ; Bingham ; and Sparrow's Rationale*, pp. 239—246.

To elucidate the question of the “*reconsecration of Churches*,” the following summary is extracted from *Gibson’s Codex*, in his “*Rules of Common and Canon Law, concerning the Consecration of Churches* ;” to which we have added other authorities.

“ A Church once consecrated may not be consecrated again ; ‘ *Ecclesiis semel consecratis Deo non iterum debet consecratio adhiberi.*’ To which general rule* one exception was, ‘ *nisi sint sanguinis effusione pollutæ,*’ and in that case the Canon supposes a *reconsecration* ; though the common method in England was, a *reconciliation* only, as appears by innumerable instances in our Ecclesiastical records. But in point of ruins,† or decay, the only exception to the general rule laid down in the Canon is, ‘ *nisi sint ab igne exustæ,*’ (id est, ‘ *pro majori parte ; aliàs secus,*’ as the Gloss adds.) And a Decretal Epistle of Innocent the Third, where the *covering* was consumed, is, ‘ *inquisitioni tuæ taliter respondemus, quòd, cùm parietes in suâ integritate permanserint, et Tabula Altaris mota‡ vel enormiter læsa non fuerit, ob causam prædictam, nec Ecclesia, nec Altare, debet denuò consecrari.*’ Thus, a Chapel in the suburbs of Hereford, which belonged to the priory of *St. John of Jerusalem*, had been from the time of

* The exceptions stated in the Canon are *three* : “ *Ecclesiis semel Deo consecratis non debet iterum Consecratio adhiberi, nisi aut ab igne exustæ, aut sanguinis effusione, aut cujuscunque semine polluta fuerint.*”—(*Corpus Juris Can.* vol. i. p. 459.)

† Gibson’s statement seems hardly to accord with the Canon Law as laid down by *Ferraris*, (*Promta Bibliotheca*, verb. *Ecclesia*), which we have given at large in a subsequent page. (See p. 95.)

‡ In our extracts from *Ferraris* we have given his opinion upon this point. (See page 96.)

the dissolution of Monasteries ‘*ad seculares usus applicata, et prophanata, scilicet cubile factum pro bestiis, ac pabuli pro eisdem et fœni repositorium;*’ yet, because the walls and roof were never demolished, a reconciliation was judged sufficient; ‘*Quoniam parietes * et tecta ejusdem Capellæ nunquam devoluta erant, reconsecrationem ejusdem omnino necessariam non esse censentes, eandem Capellam ab omni impedimento Canonico de et ex profanatione prædictâ contracto et incurso, quantum in nobis est et de jure possumus, eximimus, et relaxamus, et eandem reconciliamus.*’ In like manner, when another Chapel had been long disused, and was repaired, and made fit for Divine service, the tenor of the reconciliation was, ‘*Eandem Capellam ab omni impedimento Canonico, et ex profanatione quâcunque, (si quæ esset,) contracto et incurso, quantum in nobis est et de jure possumus, auctoritate nostrâ eximimus, et relaxamus, eandemque reconciliamus.*’

“But, on the contrary, when the Church of Southmalling† had not only been polluted ‘*per bestias, et*

* The Canon Law says, “Consecrari denuo potest Ecclesia, si ipsa vel in totum, vel ex majori parte destructa fuerit.”—(*Ferraris.*)

† “Georgius, &c. (1620) universis et singulis Rectoribus, &c., per Provinciam nostram Cantuar’ ubilibet constitutis; et præsertim Rectori, &c., de Southmallinge, &c., salutem. Cùm Ecclesia de Southmallinge parochialis, &c., per plurimos annos ultimè elapsos dilapidata, devastata, et prostiata fuerit, areaque super quam Ecclesia prædicta fundata sive ædificata fuit, et cimiterium ejusdem post et citra ruinam et destructionem ejusdem, per bestias et animalia diversorum generum aliisque modis prophanata et polluta, et sic diu per incolas et inhabitantes ejusdem parochiæ pollui et prophanari permissa fuerint, in animarum eorundem grave periculum, et perniciosum aliorum exemplum; cumque iidem parochiani mul-

animalia diversorum generum, aliisque modis prophanata et polluta, et sic diu per incolas et inhabitantes ejusdem parochiæ pollui et prophanari permissa,' but was also *new-built*,* and then used for Divine offices without new Consecration, Archbishop Abbott, (A. D. 1611,) interdicted the Minister, Churchwardens, and Parishioners '*ab ingressu Ecclesiæ, donec Ecclesia præfata, et Cæmeterium ejusdem, per nos aut alium auctoritate nostrâ munitum, canonicè et legitimè conse-*

torum sumptibus et expensis, ac præsertim munificentia regiâ Ecclesiam prædict' (sic ut præfertur) dilapidatam, devastatam, et penitus prostratam, noviter construxerint et reædificaverint, ac in eâdem Ecclesia (*nullâ per Archiepiscopum vel Episcopum præhabitâ aut præcedente benedictione seu consecratione*) Divina officia ibidem ministrari, ac corpora ibidem decedentium sepeliri permiserint; idcirco nos (uti ex debito commissi nobis officii pastoralis tenemur) tantum nefas præterire nolentes, vobis conjunctim et divisim commitimus ac firmiter injungendo mandamus, quatenus Curatum, Ministrum, vel Ministros præfatae Ecclesiæ, aliosque quosunque, necnon omnes et singulos ejusdem parochiæ æconomos sive gardianos, omnesque parochianos ejusdem, per affixionem præsentium in valvis Ecclesiæ prædictæ, ab ingressu ejusdem interdictos et suspensos fuisse et esse (quibus etiam tenore præsentium sic interdicimus) palam et publicè intimetis, seu intimari faciatis, *donec Ecclesia præfata et cimiterium ejusdem per nos, aut alium auctoritate nostrâ munitum, canonicè et legitimè consecrata fuerint, prout jura et sanctiones Ecclesie in eâ parte editæ postulant.* Mandantes insuper, ne quis in Ecclesiâ de Southmallinge prædict' *Divina celebrare, aut ipsos parochianos, aliosve, ad Divina officia aut ecclesiasticam sepulturam ibi admittere, seu eis Sacramenta ecclesiastica quomodolibet ministrare præsumat,* post hujusmodi intimationem, inhibitionem, et interdictum, donec aliud à nobis super hoc receptoritis in mandatis. In cujus rei, &c. Dat."—(*Gibson's Codex, Appendix, p. 1463.*)

* See several Canons on this head in subsequent pages of this volume; (pages 94-7.)

erata fuerint; prout jura et sanctiones Ecclesie in eâ parte editæ postulant.*” “It is” (adds Gibson) “much to be desired, that those who may be concerned in these matters should at least have a *general aim* of the proper and regular method of proceeding, from the practice of former times, in cases of the like nature.”

Johnson says, that, “in case a Consecrated Church be polluted by murder, adultery, fornication, or the like, the *form of reconciliation*† is left to the Bishop’s discretion.”

Lewis, in his chapter on “*the authority of the Canon Law for the reconsecration of Churches*,” writes thus: “It must be owned, there is some difference among the *Canonists* in their opinions concerning the *reconsecration* of Churches; though all that I have consulted on this subject agree that a Church that has been *rebuilt* ought to be *reconsecrated*. The reader possibly may expect some satisfaction on this point, especially considering how lately it has been debated; (A.D. 1723;) and what vile aspersions have been cast upon the most primitive Bishop of Rochester for his *reconsecrating* a Church at

* It is interesting to remark, that in 1611 the authority of the Canon Law in this particular was recognized and acted upon.—See Gibson’s *Codex*, as to the “*body of the Canon Law being received by the Church as a law, where no rule is provided by our domestic laws.*” The extract is given in a subsequent note. (See page 93.)

† The form adopted by the Church of Rome, “*De Ecclesie et Cæmeterii Reconciliatione*,” may be seen in the *Pontificale Romanum*; in *Martene, de Ritibus*, &c.; and *Ferraris’ Promta Bibliotheca*. The reasons assigned by Johnson for the *reconciliation* of a Church are given in the Canon of *Nice* as a ground for *reconsecration*, “*nisi sanguinis effusione, aut cujuscunque semine pollutæ fuerint.*” (See *note*, page 86.)

Greenwich that was built upon the old foundation. I confess myself a very unskilful *Canonist*, and unequal to manage a dispute of this nature ; but I shall faithfully lay down what I have collected from an author (*Gratiani Decreta, De Consecratione, dist. 1.*) that makes the best figure in that profession, and whose authority has been ever allowed its due weight in the decision of such controversies. ‘Churches* or Altars, whose consecrations are *uncertain*, ought to be *consecrated* without dispute.’ ‘A Church† built upon *the ground* where an *old one stood*, is not to be esteemed the *same* Church, but must be *consecrated*, as if there never had been a Church in that place.’ ‘If ‡ the

* We have subjoined the several Canons referred to by *Leicis* in the original. “De Ecclesiarum Consecrationibus quoties dubitant, ut nec certa scriptura, nec testes existant, à quibus Consecrationem sciant, absque ullâ dubitatione scitote eas esse consecrandas.” Again : “Ecclesiæ vel altaria, quæ ambigua sunt de Consecratione, consecrantur.”—(*Gratiani Decreta.*) *Ferraris* says, “Quomodo autem constare possit de Consecratione Ecclesiæ non inutilis investigatio est, ‘Per unum testem, qui dicat fuisse consecratam, sive de visu, sive de auditu, vel per notam in libris Ecclesiæ, vel pariete, sive tabulâ marmoreâ, quia tunc sufficiunt semiplenæ probationes, quando nemini fit prejudicium.’”—(*Ferraris, verb. Ecclesia.*)

† “Consecrari verò denuo potest Ecclesia, si ipsa vel in totum, vel ex majori parte destructa fuerit.” “Ecclesia ex toto, vel secundum partem majorem simul destructa, execratur, et indiget novâ Consecratione, licet ex eâdem materiâ reædificetur.”—(*Ferraris’ Promta Bibliotheca.*) “Si parietes Ecclesiæ sint destructi, et à fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est.”—(*Ibid.*)

‡ “Ecclesiæ sunt consecrandæ si parietes de novo sunt funditus reparati.”—(*Gratiani Decreta.*) “Ecclesia à primo lapide reædificata, vel etiam parietibus tantùm renovata, debet novâ Consecratione dicari.”—(*Ferraris’ Prom. Bib.*)

walls are *rebuilt* from the *foundation*, the Church ought to be *consecrated* again.' 'If the Altar * be *broken down* or *removed*, the Church is to be newly consecrated.' (See *Ferraris*, † under the word '*Ecclesia*,' who questions this Canon.) 'If the fabric of a Church ‡ becomes wholly ruinous, and is *rebuilt from the foundation*, it ought to be *reconsecrated*; but if the walls by degrees decay, and are gradually repaired, it ought not: or if a Church be *enlarged*, § either in *length*, *breadth*, or *height*, it ought *not* to be reconsecrated; because, as the Canonists express it, '*sacrum trahit ad se non sacrum*,' the part which is already holy sanctifies whatever is annexed to it.' 'Churches || which have been *once consecrated* to God, ought never to be *reconsecrated*, unless they have *decayed*, or been *consumed by fire*, or been desecrated by the *spilling of*

* "Si motum fuerit altare, denuo consecrent Ecclesiam; si parietes mutantur, et non altare, salibus tantum exorcisent."—(*Gratiani Decreta*.)

† We have given an extract from *Ferraris* on this point in page 96.

‡ "Si Ecclesia successivè per partes deficiens, paulatim per partem statim iterum reficitur, ac reparatur, non indiget novâ Consecratione, quamvis tota Ecclesia successivè per partes ita destruat, et reficiatur, ut nulla pars de primo ædificio supersit."—(*Ferraris' Prompta Bibliotheca*.)

§ "Quando Ecclesia ampliatur, si nova pars addita sit minor veteri remanente, non indiget novâ Consecratione, quia *magis dignum attrahit ad se minus dignum, et major pars minorem*."—(*Ferraris' Prompta Bibliotheca*.)

|| "Ecclesiis semel Deo consecratis non debet iterum Consecratio adhiberi; nisi aut ab igne exustæ, aut sanguinis effusione, aut cujuscunque semine pollutæ fuerint; quia sicut infans à qualicumque sacerdote, in Nomine Patris, et Filii, et Spiritûs Sancti semel baptizatus, non debet iterum baptizari; ita nec locus Deo dicatus iterum

blood, or by the commission of *fornication* or *adultery*; because, as an infant, that has been once Baptized in the name of the Father; and of the Son, and of the Holy Ghost, ought never to be rebaptized, so a Church, once *dedicated* to God, should never be again consecrated; provided always that the persons officiating at the Consecration professed their belief in the *Holy Trinity*.⁷ ‘The Churches of the *Arians*,* where the doctrine of the Trinity has been undermined and exploded, ought to be *reconsecrated*, wherever they are found.’

“These are some of the authorities the *Canon Law* affords for the *reconsecration* of Churches; a case which is indisputable among orthodox Divines.”—(*Historical Essay*.)

In his second letter, addressed to *Eutherius* in the year 538, *Vigilius* gives it as his opinion, that “a Church must *not be consecrated anew*,† which is rebuilt upon the same foundation; but that it is sufficient to celebrate Mass therein.” The *Reconciliation* was

consecrandus est, nisi propter eas causas, quas superiùs nominavimus; si tamen fidem Sanctæ Trinitatis tenuerint, qui eum consecraverunt.”—(*Gratiani Decreta*.)

* “Arianorum Ecclesias, ubicunq; inveneritis, catholicas eas Divinis precibus, et operibus, absque ullâ morâ, consecrate.”—(*Ibid*.)

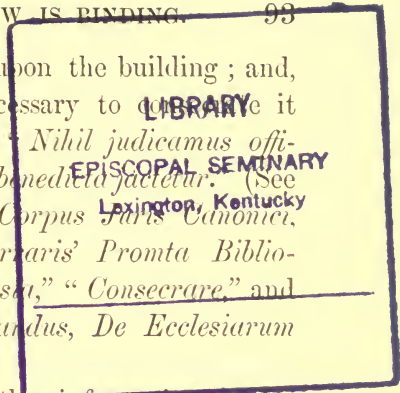
† The passage in the letter is this: “De fabricâ verò cujuslibet Ecclesiæ, si diruta fuerit, instaurandâ, et si in eo loco Consecrationis solennitas debeat iterari, in quo sanctuaria non fuerint, nihil judicamus officere, si per eam minimè aqua exorcizata jactetur; quia Consecrationem cujuslibet Ecclesiæ, in quâ Spiritûs Sancti arrha non ponitur, celebritatem scimus tantùm esse Missarum; et ideo, si qua sanctorum basilica à fundamentis etiam fuerit innovata sine altaris motione, sine aliquâ dubitatione, cùm in eâ fuerit Missarum solennitas celebrata, totius Consecrationis sanctificatio implebitur. Si vero sanctuaria, que habebat, ablata sunt,

made by throwing *holy water* upon the building ; and, to shew that it was not necessary to rebuild it anew, he uses this expression, "*Nihil judicamus officere, si per eam minimè aqua benedicta jactetur.*" (See Dupin, Cent. 6. p. 48 ; the *Corpus Juris Canonici*, vol. i. pp. 457-459 ; and Ferraris' *Promta Bibliotheca*, under the words "*Ecclesia*," "*Consecrare*," and "*Consecratio*." See also Durandus, *De Ecclesiarum Dedicatione*, lib. i. c. 6.)

To those who may desire further information on this point; connected with the **Canon Law*, the following

rursus eorum repositione, et Missarum solemnitate, reverentiam sanctificationis accipiet."—(*Corpus Juris Canon.* vol. i. p. 459.)

* It should be remembered that "*where no rule is provided by our domestic laws, 'the body of Canon Law' is received by the Church for a law,*" as will appear by a reference to Gibson and Godolphin. "*Canon Law* is another branch of the laws of the *Church of England*, and is partly *foreign*, and partly *domestic*. The *foreign* is what we call the *body of Canon Law*, consisting of the Canons of Councils, Decrees of Popes, and the like, which obtained in *England* by virtue of their own authority, (in like manner as they did in other parts of the Western Church,) till the time of the Reformation ; and from that time have continued upon the footing of *consent, usage, and custom*. For which distinction we have no less warrant than an Act of Parliament, made at the very time when those foreign laws were declared to be no longer binding *by their own authority*. 'Whereas (25 Hen. 8, cap. xxi. sec. 1.) this your Grace's realm, recognizing no superior under God but only your Grace, hath been, and is, free from subjection to any man's laws, but only to such as have been devised, made, and obtained within this realm for the wealth of the same, or to such other as by sufferance of your Grace and your progenitors the people of this your realm have taken at their free liberty, by their own consent, to be used amongst them, and have *bound themselves by long use and custom to the observance of the same* ; not as to the observance of the laws of any foreign Prince, Potentate, or Prelate, but as to the *cus-*



extracts from *Ferraris' Promta Bibliotheca** will *tomed and antient laws of this realm, originally established as laws of the same, by the said sufferance, consents, and custom, and none otherwise, &c.* Here we have a plain declaration that *foreign laws* become part of the law of *England* by long use and custom. And as the Church of England, in many cases, both of voluntary and contentious jurisdiction, had *no other rule* by which to proceed; so, in admitting and practising the rules which they found there, they had no restraints upon them save these two,—‘*That they were adapted to the constitution of this Church, and so were proper rules,*’ and ‘*not contradicted by the laws of the land, and so were legal rules.*’ Which last was the *condition* of their being practised here, both before and since the Reformation. As, therefore, in all cases where *no rule was provided by our own domestic laws, the body of the Canon Law was received by the Church for a rule*, so there was no objection against their receiving it in any instance whatever, unless it appeared, in that particular instance, to be *foreign* to our constitution, or *contrary* to our laws. And if there were any necessity, (after such an express declaration of Parliament,) to add further proof that the *foreign law* being received, and not abrogated by any domestic law, *is still in force*, we have the declaration of the Judges in the famous case of *Evans and Ascuith*, 3 Car. 1, which was on one hand, ‘*That no foreign Canons bind here, but such as have been received; and on the other hand, that being received, they are become part of our laws.*’ Agreeable to which *Vaughan* said, ‘*If Canon Law be made part of the law of this land, then it is as much the law of the land, and as well and by the same authority, as any other part of the law of the land.*’ And again: ‘*The antient Canon Law received in this kingdom is the law of the kingdom in such cases.*’—(*Gibson's Codex.*) “*Domestic Canons are those which have been made from time to time by Ecclesiastical authority within this realm, whether before or since the Reformation.*”—(*Ibid.*) “*The Canon Law, and Provincial and Legatine Constitutions, were continued, (subsequent to the Reformation,) quatenus consuetudinibus et statutis Regni non repugnant, nec Prærogativæ Regiæ adversantur.*”—(See *Appendix to Godolphin's Repertorium Canonicum*, page 3.)

* “*Lucii Ferraris Promta Bibliotheca, Canonica, juridica, mo-*

be interesting : “Consecratio jure peragitur ejus Ecclesiæ, quam meritò ambigimus unquam fuisse consecratam.”—*Bened. 14. Constit.* (A.D. 1714.) “Ecclesia semel consecrata, non est iterum consecranda.” (*Ferraris* then cites the decrees which we have previously given from *Gratian*, and other Canonists.) “Ecclesia ex toto, vel secundùm majorem partem simul destructa, execratur, et * *indiget novâ Consecratione*, licèt ex eâdem materiâ reedificetur.” “Si Ecclesia successivè per partes deficiens, paulatim per partem statim iterum reficitur, ac reparatur, † *non* indiget novâ Consecratione, quamvis tota Ecclesia successivè per partes ita destruat, ac reficiatur, ut nulla pars de primo ædificio supersit.” “Si non tota Ecclesia, nec major, sed solùm minor aliqua pars ejusdem, (*ex. gr.* tectum,) corrui, parietibus adhuc illæsis, ‡ *non* indiget novâ Consecratione.” “Si Ecclesia ita *igne comburatur*, ut parietes interiores ex toto, vel ex majori parte, sint devastati,

ralis, theologica; necnon ascetica, polemica, rubricistica, historica, &c. &c.; Superiorum permissu;” a work in ten volumes, of very high authority.

* “Et ratio est clara, quia in tali casu nec moraliter nec physicè censetur eadem Ecclesia.”—(*Gloss.*)

† “Et ratio est, quia, quamvis ex novâ materiâ paulatim à primis fundamentis reficiatur, non ideo desinit esse eadem Ecclesia; sicuti patet de legione militum, quæ remanet, et dicitur semper eadem legio, quamvis, militibus deficientibus, novi substituantur, et sic paulatim successivè omnes milites renoventur.” “Tum quia, dum Ecclesia paulatim et successivè reficitur, *magis dignum attrahit ad se minùs dignum, et major pars minorem.*” — (*Gloss.*)

‡ “Quamdiu parietes integri sunt, non est Ecclesia reconsecranda, quia in parietibus consecratur Ecclesia, et non in tecto.”— (*Gloss.*)

vel abrasi, quamvis non corruant,* *indiget novâ Consecratione.*” “Quando Ecclesia ampliatur, si nova pars addita sit *minor* veteri remanente, *non* indiget novâ Consecratione. Unde, cùm major principalis, et magis digna pars sit vetùs remansa, et ipsa sit consecrata, efficitur etiam consecrata minor pars, et minus digna, et accessoria de novo addita. Si verò pars nova esset *major* veteri remanente, tunc Ecclesia esset *denuo consecranda* ; *magis dignum attrahit ad se minus dignum, et major pars minorem.*” “Ecclesia à primo lapide reædificata, vel etiam parietibus tantùm renovata, debet novâ Consecratione dicari ;” and the reason assigned is this, “quia *in parietibus* consecratur Ecclesia, et non *in tecto.*” And again : “Si parietes Ecclesiæ sint destructi, et à fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est.” “Sin autem de Consecratione minimè constet,† vel dubia ea sit, consecranda est Ecclesia ; eodem modo ac reiterari potest Baptismus, si dubium sit, an is validè sit collatus.” On the question of the destruction of the *Altar* involving the *reconsecration* of the Church, *Ferraris* remarks : “Hic verò non est prætereundum, quod seculo xi. persuasum fuit, principali altari everso, totam Ecclesiam esse consecrandam. Fundata autem fuit persuasio hæc in Canone falsò *Hygino Papæ* adscripto. Hæc à *S. Anselm.* reddebatur ratio. ‘Altare (aiebat) non fit propter Ecclesiam, sed Ecclesia propter Altare ; et ideo violato principali altari, jam non videtur esse Ecclesia,

* A Church which was *destroyed by fire* in this Diocese has been lately rebuilt, enlarged, and *re-opened without Consecration.*

† See a previous note (page 90) on the question, “*Quomodo constare possit de Consecratione Ecclesiæ.*”

quia non est illud propter quod Ecclesia constituitur, et consecratur. Quapropter quum illud fit novum, rectè videtur cum eo consecrari, per quod recipit ut sit Ecclesia ;' at sub finem seculi xii. hæc disciplina mutari cœpit, ut constat ex decretali *Alexandri* 3. in cap. 1. *De Consecra. Eccl.*" *Ferraris* gives full and abundant references to authorities, to which we must refer the enquiring reader.

In the Church of England every Bishop is left to his own discretion as to the *form of consecrating Churches and Chapels*; only, by the statute* of the 21st Henry VIII. c. 13, for limiting the number of Chaplains, it is there assigned as one reason why a Bishop may retain *six* Chaplains, because he must occupy that number in the *Consecration of Churches*. "As to the modern way or manner of Consecration of Churches, since the Reformation, we do not meet with any established Canonical rules,† but with several

* "Provided always, that every Archbishop, because he must occupy eight Chaplains at consecrations of Bishops, and every Bishop, because he must occupy six Chaplains at giving of Orders and *Consecration of Churches*, may, every one of them, have two Chaplains, over and above the number above limited unto them, (viz. four,) whereof every one may purchase licence and dispensation, and take, receive, and keep as many parsonages and benefices, with cure of soul, as is before assigned to such Chaplains." (21 Hen. 8. c. xiii. s. 24. A.D. 1529.—*Statutes at large*.)

† "The Emperor Justinian (A.D. 527), in his care of the Church, hath prescribed a form of *Consecration of Churches*, (or rather of the ground upon which it is to be built,) in this manner: his law is, 'That none shall presume to erect a Church until the Bishop of the Diocese hath been first acquainted therewith, and shall come and lift up his hands to heaven, and *consecrate* the place to God

relations and discourses extant, touching the same ; particularly *Stow* tells us, (*Annal.* fol. 997,) that in the year 1610 Sir Marmaduke Dorrel, Master of the King's Household, built a fair parish church at *Fulmer*, in Buckinghamshire, inclosing it with a churchyard, and furnishing it with seats, font, pulpit, &c., which was consecrated Nov. 1st in the same year, by *Dr. Barlow*, then Bishop of Lincoln. The service, ceremonies, and manner thereof, are at large set down by our author. But here it must be confessed that there occurs no *prescribed form of Consecration* in our English offices or rituals ; but as occasion has been, since the Reformation, some Bishops have used forms of their own respectively, and some have followed an excellent form composed for that purpose by *Bishop Andrews*. And there was a form lately drawn up in the Convocation of 1661, but I do not find that it was authorized or published ; so that all our Bishops are left to their discretion to consecrate Churches or Chapels in what form they please."—(*Staveley*, p. 118.)

In the above extract the author refers to three forms of Consecration, adopted respectively in 1610, 1620, and 1661 ; the last * having been drawn up in Convocation, (but not published,) on account, (as some think,) of the offence taken at Laud's

by prayer, and erect the symbol of our Salvation, the venerable and truly precious rood.' The Canon Law also requires, that the Bishop should mark out the consecrated ground, erect the cross, celebrate Mass," &c.—(See *Gratian's Decrees*, p. 426 ; and *Burn's Ecc. Law*.) See also the *Pontificale Romanum* " *De benedictione et impositione primarii lapidis pro Ecclesiâ ædificandâ.*"

* Prepared by Bishop *Cosin*. See *Dr. Cardwell's Synodalia*, vol. ii. p. 820, *note*.

“ceremonious”* manner of consecrating *St. Katharine Creed Church* in London, in the year 1631, when Bishop of that See.—The forms of *Barlow*, *Andrews*, and *Laud* are extant: the first is given in *Stow’s Chronicle*; Bishop Andrews’ is frequently printed at

* *Heylyn’s* account of the Consecration of the Church at Stanmore by Bishop Laud, in 1631, we have given, as a comment upon *Rushworth’s* narrative in the text. The following passage, referring to the Consecration of *St. Catherine Creed Church*, from *Le Bas’ Life of Laud*, will be read with interest. “The next important passage in the life of Laud was the Consecration of the Church of *St. Catherine Cree*, and several other Churches. (1631.) We call it important, because the circumstances were afterwards produced to piece out the proof of his having traitorously endeavoured to subvert the true religion by the introduction of *Popish* ceremonies. The Church of *St. Catherine* had been recently *rebuilt*; and Laud’s predecessor, Bishop *Montaigne*, had suffered it to be used for religious offices without any fresh Consecration. When Laud was advanced to the see of London, he suspended the celebration of all Divine service in the Church, till it had been *reconsecrated* by himself. This office he performed on the 16th of January,† 1631, in the midst of a vast concourse of people. Every reader of English history knows that, on this occasion, the Bishop is supposed to have entered the west door of the Church with a pompous retinue; then to have thrown dust in the air, and to have uttered certain forms of execration against those who should violate the sanctity of the place; to have bowed repeatedly towards the altar during the solemnity, and to have approached the sacred elements with antic gesticulations; in a word, he is charged with having followed the *Roman Pontifical*, instead of observing the simplicity appropriate to Protestant worship. His answer to this despicable charge may be seen in his own history of his trial; and the statements of his enemies, when compared with his, are almost

† The author is not responsible for the slight discrepancy which occurs in the several narratives as to the dates of the Consecrations of the Churches of *St. Catharine Cree* and of *Stanmore Magna*.

the end of *Sparrow's Collection of Articles*; and that of Archbishop Laud appears in *Rushworth's Historical Collections*, and more at large in *Oughton's Ordo Judiciorum*.

Stow's account of the Consecration of the parish enough to make one ashamed of human nature. It turned out that the *pompous retinue* consisted only of the officials who always attend at Consecrations; that the throwing up of dust, and the uttering curses, were pure fictions; and that the *Pontifical* supplied no more to the Consecration service, than the *Missal* is known to have done to our Liturgy. He confesses that he approached the Church-door with the words, 'Lift up your heads,' &c., a passage which had been used at Consecrations from time immemorial. He further allows that he pronounced the ground to be holy, in the name of the Father, and of the Son, and of the Holy Ghost. And he contends that there is a *derivative* and *relative* holiness in places, as well as vessels, and other things dedicated to the service and honour of God. He avers that he used no bowings, (or *cringings* as they were called,) but such as were demanded by the solemnity of the place and the occasion. And he added, 'Are we, who have separated the chaff, to cast away the corn too? If it come to that, let us take heed that we fall not upon the *Devil's winnowing*, who labours to beat down the corn. It is not the *chaff* that troubles him.'" The author adds, that "Laud was disgusted at that sordid slovenliness which of late years had rendered the Protestant worship contemptible; and which, be it always remembered, was driving multitudes back within the attraction of Romanism. The fanatics *swaggered into the Church with their hats on, and frequently so remained during the whole of Divine service!* Laud, in his anxiety to correct their almost brutal irreverence, was desirous that they who entered a Church should testify, by an obeisance directed towards its most hallowed spot, that they were conscious of treading within a precinct dedicated to the Majesty of Heaven. The same feeling prompted him to give peculiar solemnity to the rite of *Consecration*; the Puritans having maintained that '*the Sanctity of the place walked in, and walked out again, together with the congregation!*'"—(*Le Bas' Life of Laud*, p. 142.)

Church at *Fulmer* by Bishop *Barlow*, in 1610, is as follows: "Fulmer, a town so called in Buckinghamshire, having their parish Church above a mile distant from thence in the open field, being now grown very old and ruined; in regard whereof, and for the general ease and good of posterity, it pleased Sir Marmaduke Dorrell, Knight, Master of the King's Household, to take down the ruins of that decayed Church, and at his own charge to build a new large fair parish Church, with a font, a pulpit, and all Church ornaments, with seats* and all other necessaries, and

* A Constitution adopted in a Synod held at *Exeter* by Peter Quivil, (A.D. 1287,) contains the following passage: "*Item audivimus quòd propter sedilia in Ecclesiâ rixantur multoties parochiani,*"† &c. The spirit which animated the *Exoniens* in the time of Bishop Quivil seems to have revived; the following extract may therefore not be unacceptable. "Though Churches were always furnished with some necessary seats for ease and convenience yet those of that sort which we now have were set up but at or since the Reformation; for many ceremonies at processions, and other services, could not be performed, if seats had been posited as now they are. And for regulating the antient seats, such as they were, I find this Constitution in a Synod held at *Exeter*, by *Peter Quivil*, in the fifteenth year of Edward the First. 'Whereas we are given to understand that the parishioners do oftentimes quarrel about the seats, to the great scandal of the Church and dis-

† *Synodus Exoniensis diœcesis à Petro Quivil, A.D. 1287.* Ed. primi 15. *Item audivimus, quòd propter sedilia in Ecclesiâ rixantur multoties parochiani, duobus vel pluribus unum sedile vindicantibus, propter quod grave scandalum in Ecclesiâ generatur, et Divinum sæpius impeditur officium; statuimus, quòd nullus de cætero quasi proprium sedile in Ecclesiâ valeat vindicare, nobilibus personis et Ecclesiarum patronis duntaxat exceptis; si qui orandi causâ primò Ecclesiam introierit, juxta propriæ voluntatis arbitrium sibi eligat orandi locum.*—*Concilia Magne Britannie*, tom. ii. p. 140.

environed it with a fair churchyard, and was builded within the town of Fulmer, this Knight being lord thereof. And from this time the parishioners were freed from the offence of summer's heat, foul ways, and winter's weather; which, until now, were held great impediments to their duteous attendance at the House of God. This Church, thus fully finished and adorned, was *consecrated* the first day of November, in the year one thousand six hundred and ten, by

turbance of Divine service, frequently two or more challenging the same seat; we do ordain that from henceforth none shall claim any property in any seat in the Church, except noblemen and patrons. And if any come into the Church to say their prayers, let them do it in what place they please.' From this Constitution, and for other reasons, I apprehend that before Henry the Eighth, viz. before the Reformation, *there were not any pews or seats to be seen in our Churches*, except some that were appropriated to persons of quality and distinction. And some are apt to think that those which our ancestors then had were moveable, and the property of the Incumbent; if so, consequently at his disposal: for before the Reformation it was the custom of the people to thrust up together near the Priest, without respect to the condition and qualities of persons; and some would place themselves near to some altar, pillar, or tomb, with the convenience of a mat, cushion, or some small stool or form to rest upon. But when the service of the Mass, (performed generally at the High Altar, the Priest turning his back to the people,) was laid aside, and Divine service ordered to be read in a *desk*, then both that and the pulpit were placed for the most convenience of the people's hearing, and the whole Church furnished with seats for that purpose; the ordering the same being in the power of the Ordinary, who placed the people and their families therein in decent manner, according to their respective ranks and qualities, as we see them continued to this day; and thereupon, in time, some seats became appropriated to some certain capital messuages within the parish," &c. &c.—(*Staveley*, p. 276.)

the Right Reverend Father in God, *Dr. Barlow*, then Lord Bishop of Lincoln; the manner whereof briefly follows.”

Stow then narrates the manner in which the *Churchyard* was “*hallowed*.”* “After which, the Bishop entered into the Church-porch, and turned his face to the founder, that was led in thither between two Knights, and said unto him, ‘Now verily this *Churchyard* is exempt and freed from any challenge of you or your’s; but *this house* remains as yet wholly your

* “And first the *Churchyard* was hallowed, which the Bishop and all the assembly compassed, and as they marched they sang the 100th Psalm. This circuit finished, the Bishop made a compendious speech, expressing the reasons of this and the like inclosures about Churches; two whereof were chief, the one was, to give due distinction, state, and reverence to the Temple of Almighty God, from all profane ways and base places, and that no other building should be near unto it. And to this purpose he cited the 43rd chapter of *Ezekiel*. The other reason is, because the *Churchyard* is a dormitory, or place of rest, for Christians to sleep in until the resurrection; for so the word in *Greek* and *Latin* signifieth. In this speech he distinguished all differences of places and persons, &c., with the Divine reasons, cause, and holy institution of these things in the primitive Church, and duly observed by all the holy Fathers, &c. This done, the Bishop said to the founder, ‘This parcel of ground which we have compassed for the burial of the dead in this your parish is yet your own; is it therefore your free mind to give it for ever to this use?’ Whereunto he answered, ‘I give it freely, and with an earnest desire to that purpose.’ The Bishop likewise asked the parish Priest, and the churchwardens of the same parish Church, if they all had the same desire? And they all answered *affirmatively*; humbly beseeching the Bishop to persist in what he had so well begun. Then the Bishop read the instrument of Consecration, wherein was contained an interdiction that the old *Churchyard* should not be laid open to any common or profane use. Then the Priest with

own. Say now, therefore, if you renounce all your right, claim, and interest to the same ?' He answered *affirmatively*. Then the Bishop asked him if his heart's desire was to have it dedicated to the Almighty God, and consecrated * to His Divine service only. Whereunto the founder answered, saying, ' Most joy-

due reverence read the 90th Psalm, and the 23rd chapter of *Genesis*. Then the Bishop prayed, saying, ' O, Blessed Jesus, our only Saviour and Redeemer, who, being the Resurrection and the Life, hath promised of Thy mercy, and by Thy power art able, to raise again unto life the bodies of the dead that lie in their graves, whether rotted with corruption, or consumed to dust, we humbly beseech Thee, of Thine especial favour, to vouchsafe that all those Thy servants which shall within this city be buried, may lead their lives in Thy fear, and, leaving them in Thy faith, may rest in peace within their graves until the great day of Thy second coming, and may then be raised anew in assured hope to reign with Thee in that everlasting glory which with Thy most precious blood Thou hast purchased for them, and for all that love Thee and look for Thy appearance. Hear us, O Blessed Jesus, for Thy passion' sake ; hear us, O Loving Father, for Thy Son's sake ; to whom with Thee and the Holy Ghost, three equal Persons and one eternal God, be rendered all thanks, praise, and glory. Amen.'—(*Stow*, p. 997.)

* "Although the Patron might choose the ground, yet the *Prelate* was to come and *consecrate* it ; the Patron might bring the stones, but the *Bishop* laid the foundation ; the workmen might with the materials make a house, but the *Bishop* by the *Consecration* made it a *Church*. It was but the dead body of a Temple, till it received the being of a *Church* by the influence of the *Diocesan*. Thence it was that the privilege of a new Church followed not the building, but the *Consecration* thereof ; as was well observed by that devout and learned King *Alfred*, in the fifth Canon of his *Ecclesiastical Laws*, where he saith, ' That if a man pursued by his enemy fly to the Temple, no man shall thence take him away for the space of seven days ;' which law was yet made a caution, ' *That this freedom shall not be granted to any Church,*

fully and willingly.' Then the Bishop required the founder to read this Psalm, viz. : ' One thing have I desired of the Lord, which I will require, that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His Temple ;' and so he read on to the seventh verse. Which done, the Bishop took him then by the hand, and went forward, saying, ' I was glad when they said unto me, We will go into the House of the Lord.' And at the second verse of this Psalm they both kneeled towards the East, and devoutly said the rest, with ' Glory be to the Father, and to the Son, and to the Holy Ghost,' &c. After this, the Bishop made a devout prayer, acknowledging God's omnipotence and Divine power, and that heaven is His seat and the earth His footstool, so that His majesty and glorious presence could not be confined within material temples, &c., and prayed ' that it would please His Fatherly goodness that His servants might assemble together in that place to hear Divine service, and to make their humble and devout prayers and supplications, and to hear His word and will revealed unto them ; and that this place *consecrated* to His service, and severed from all profane employments, that it would please His Divine Majesty to bless it, and

but such as shall be consecrated by the Bishop.' " Godolphin's *Repertorium Canonicum*, (p. 48.) The *Canon of Alfred* above quoted is this, " *De sacrarum ædium immunitate ;' ' Unicuique porro Templo, religiosè ab Episcopo consecrato, hanc pacem concedimus. Si quis alteri inimicatur, isque Templi suffugium implo- rarit, per septem dies à nemine abstrahitor, si quidem præ fame vivere possit, et viam vi non aperuerit.' "*—*Lambard's Archaionomia*, p. 29.

accept it at their hands as a fit place for the usual assembly, a house where His sacred word should be reverently read and truly preached, His holy sacraments duly administered with fear and reverence,' &c. Which most excellent prayer and benediction ended, he turned to the *new Font*, and prayed likewise, saying, 'Almighty and everlasting God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and commanded His disciples that they should 'Go, teach all nations, and Baptize them in the name of the Father, and of the Son, and of the Holy Ghost,' and to that purpose did sanctify not only the flood *Jordan*, but all other waters also, to 'the mystical washing away of sin,' we beseech Thee hear the supplications of Thy congregation, and grant that all Thy servants, which shall be Baptized in the water of this Font, 'may receive the fullness of Thy grace, and may evermore remain in the number of Thy elect Church, through Jesus Christ our Lord.' Then the Bishop and the founder went up the middle aisle; and, between the chancel and the body of the Church, the Bishop turning his face to the people read the *instrument of Consecration*,* and dedicated this Church to God, in the memory of Saint James the Apostle, for so was the name of the old Church. After this, the

* The following is a summary of a Parliamentary return of the total amount *paid upon the Consecration* of every Church and Chapel, original or additional, and Burial-ground, throughout England and Wales, during the three years embraced by the return (1840-1843.) There were consecrated, in England and Wales, one hundred and twenty-eight Churches, (one of which was not charged for,) at an expense of 2,534*l.* 6*s.* 2*d.*; seventy-four Churches,

parish Priest said Divine service, and, instead of the Psalms appointed for that day, he read the 26th, the 84th, and the 134th Psalms; and, for the appointed chapters, the 2nd of *Samuel*, the 6th chapter, and the 10th chapter of *St. John*, verse 22, and so read to the end. And in place of the Collect was said this prayer; ‘ We beseech Thee, O Almighty God, that Thou wilt be pleased continually to dwell in this house, which this day we have dedicated to Thee, and vouchsafe to receive the sacrifices of Thy servants, whether of alms, or prayers, or thanksgiving, which shall be offered herein; grant also a blessing to Thy sacred Word, herein read or preached, that, like seed sown in good ground, it may fructify in those that shall be here assembled, to the instruction of their understanding, the comfort of their consciences, the amendment of their lives, and the saving of their souls, to the glory of Thy blessed name, through Jesus Christ, our blessed Lord and Saviour.’ This ended, then began a sermon; his text, Psalm v. verse 7. The people sang the Psalms, viz. the 27th and 113th, the sermon being ended. Then the Bishop *celebrated the Communion*, when the founder,* by the

with Burial-grounds attached, (one of which was not charged for,) at an expense of 1,904*l.* 5*s.* 8*d.*; fifty-two Chapels, (three of which were not charged for,) 1,124*l.* 11*s.* 1*d.*; fifty-nine Chapels, with Burial-grounds attached, (two of which were not charged for,) 1,532*l.* 19*s.* 9*d.*; one hundred and ten Burial-grounds, (three of which were not charged for,) 2,171*l.*; and nine cemeteries, 2,666*l.* 4*s.* 3*d.*; making a total of four hundred and thirty-two Consecrations, and a total payment of 9,533*l.* 6*s.* 11*d.*

* See the form used by *Laud*, then Bishop of London, at the Consecration of the Church of *Stanmore Magna*, A.D. 1632.

Bishop's direction, kneeled by himself in the middle of the quire, right before the altar; and, there being a collection for the poor, he offered a piece of gold; and, towards the end of the celebration, the Bishop prayed as follows: 'Most gracious God, after the religious example of those holy Prelates in the primitive Church, which, in celebrating the Communion, remembered the saints departed and their benefactors living, we humbly beseech Thee to accept in good part our commemoration of this worthy Gentleman, Thy servant here present, by whose means and at whose charge, in these demolishing and destroying days, this house was translated, re-edified, enlarged, and dedicated to Thy service; bless him, we pray Thee, with his whole offspring and family; establish him and his seed upon earth; and when that house of clay, his body, shall be dissolved,* clothe him with immortality, and give him an everlasting habitation in the heavens with Thee and Thy Son, Jesus Christ, to whom, with the Holy Ghost, be all glory, honour, praise, and thanks, now and for ever.' And so, the Communion being ended and the benediction pronounced, the congregation was dismissed. And thus much by way of abstract I have thought good to set down, because it is the first new-built Church,

* "Antiently the Bishop, at times, confirmed to the Patron the right of *Advowson*, (to which the right of *Investiture* was annexed,) by putting a robe, or such like, on him at the Dedication; as the example is of *Ulric*, Bishop of Augsburg, in one of his dedications, (about 950,) where, 'Consecratione peractâ, doteque contraditâ, comprobato illic Presbytero, altaris procurationem commendavit, et *Ecclesie Advocationem firmiter legitimo hæredi, panno imposito, commendavit.*'—*Selden's History of Tithes*, p. 86.

with a new Churchyard to it, that came to my perfect knowledge." (*Stow's Chronicle*, pp. 997-9.)

In addition to the above very interesting account of a Consecration in 1610, *Stow* gives a list of nine other Churches, built and *consecrated*, from 1605 to 1619, with several details connected therewith, worthy of the perusal of the antiquary and historian.

The form of Consecration compiled and adopted by *Bishop Andrews*, 1620, is reprinted, from the edition of 1684, at the end of this volume. With regard to the ceremony adopted by *Laud*, then Bishop of London, at the Consecration of *St. Catherine Creed Church*, in 1630, *Rushworth* tells us, "That he came on a Sunday, being the 16th day of Jan. 1630, to the west door of that Church; and some persons, who were prepared for that purpose, spoke aloud these words: 'Open, open, ye everlasting doors, that the King of Glory may enter in.' Immediately the doors were opened, and the Bishop and some of the Doctors entered. Then he kneeled, and with eyes lifted up, and his arms spread, he pronounced the place to be holy, in the name of the Father, and of the Son, and of the Holy Ghost. Then he threw some of the dust of the Church into the air several times as he approached the Chancel; and, when he came to the rails of the Communion-table, he bowed towards it several times. Then they all went round the Church, repeating the 100th Psalm, and afterwards a form of prayer, which concluded thus: 'We consecrate this Church, and set it apart to Thee, O Lord Christ, as holy ground, not to be profaned any more to common use.' Returning to the Communion-table, and taking a written book in his

hand, he pronounced curses against those who should profane that place, by musters of soldiers, or keeping profane law-courts, or carrying burdens through it; and at every curse he bowed towards the east, and said 'Let all the people say, Amen.' Afterwards he pronounced blessings on all those who had been instrumental in building the Church, and who should be benefactors by giving plate, ornaments, or utensils, and repeated, 'Let all the people say, Amen.' Then there was a sermon; and after that the Bishop consecrated and administered the Sacrament in the manner following: As he approached the Communion-table, he made several lowly bowings, and coming up to the side of the table, where the bread and wine were covered, he bowed seven times; and then, after the reading of many prayers, he came near the bread, and gently lifted up the corner of the napkin, wherein the bread was laid, and when he beheld the bread he laid it down again, flew back a step or two, bowed three several times towards it; then he drew near again and opened the napkin, and bowed as before. Then he laid his hand upon the cup, which was full of wine with a cover upon it, which he let go again, went back, and bowed thrice towards it; then he came near again, and, lifting up the cover of the cup, looked into it, and seeing the wine he let fall the cover again, retired back, and bowed as before; then he received the Sacrament, and gave it some principal men. After which, many prayers being said, the solemnity of the Consecration ended." (*Rushworth's Hist. Coll.* vol. ii. p. 77.)

Such is the account given by *Rushworth*, and such were some of the "Popish Ceremonies" urged against

the Archbishop on his trial.* It is to be feared that the enemies of Laud did not cease to exist with the murder of Charles the First; the falsehoods urged against him by *Willingham* and others are repeated

* "To the charges brought against him the Bishop made a learned defence, by endeavouring to justify the *Consecration of Churches* from the practice of Moses, Solomon, Hezekiah, and other princes of the Jews, in the time of the Ceremonial Law; and that it is expressed in the Old Testament, that the Tabernacle, with all the vessels and ornaments thereunto belonging, were all solemnly consecrated by Moses; and afterwards, when the Temple was built, it was solemnly dedicated and consecrated to God by King Solomon, and all his princes and people. He also argued out of *Eusebius*, in the time of *Constantine* and other Christian princes, of the antiquity of consecrating Churches; and then he descended more particularly to answer the charge as to the Consecration of *Creed Church*. 'It was testified,' (saith he,) 'that I came thither in a pompous manner. I deny it; it was only in a grave and seemly manner.—It is objected, that, as soon as I came within the Church-door, I fell down upon my knees. True: it was no more than my duty, being an oratory. *Moses* and *Aaron* fell down on their knees at the door of the Tabernacle. *Hezekiah* and the people bowed and worshipped, as I have proved at large in my speech at the Star Chamber. And 'O come let us worship, and fall down before the Lord our Maker,' is the common *Introitus* in our own and other Liturgies.—It is objected, I pronounced the ground and place *holy*. I did so; and it is an ordinary and legal speech, there being a *relative* though not an *inherent holiness* in Churches dedicated to God's service.—Whereas it was said I threw up dust in the air, *this I deny*; and where it was alleged that this was in imitation of the *Roman Pontifical*, that' (said he) 'is a mistake; for the *Pontifical* prescribes (*cinis*) ashes, not dust, to be cast abroad.—For my form of consecration, *Bishop Andrews* made it, from whom I desired a copy, and had it, which I observed.—It was objected, that the form of prayer I used is in the *Mass-book* and *Roman Pontifical*. It may be so, he replied, and many other very good passages are in it."—(*Rushworth's Hist. Col.* vol. ii. p. 77.) A

in the nineteenth century. The following testimony, therefore, of an *eye-witness to a Consecration by Laud* in the year following, may be interesting.

“The next year after that, (1631,) * July the 17th, a new Church, built at *Stanmore Magna* in the county of Middlesex, erected at the sole cost of Sir John Wolstenholm, was consecrated by *Dr. Laud*, then Bishop of London... It was my chance,” (says *Heylyn*,) “to bestow a visit on his Lordship at his house in Fulham as he was preparing to set forwards to this last Consecration; and inasmuch as one of his Chaplains was at that time absent, and that he was of ordinary course to make use of two, he took me along with him to perform the office of the Priest in the solemnity, in which his Chaplain *Bray* was to act the Deacon’s. . . . I observed all the circumstances and religious ceremonies † which were used by him in that sacred action, from his first coming into the Church till his going out, but could see nothing in it savouring of that superstition which had raised so much talk amongst ignorant people, and afterwards was certified by Willingham at the time of his trial, in reference to the Consecration of St. Katherine Creed Church; the antiquity of which Consecration has been shown in our Introduction, performed by the Fathers

reply, (such as it was,) was made to Laud’s defence, and appears in *Rushworth*, but the extract would not repay a perusal, excepting as showing the ignorance and malice of his murderers.

* The Church at *Stanmore Magna* was consecrated in 1632; (see the form and the date in *Oughton’s Ordo Judiciorum*.)

† The entire form used by the Bishop at the Consecration of the Church of *Stanmore Magna* is given in the *Appendix* (No. vi.) of this volume, extracted from *Oughton’s Ordo Judiciorum*, vol. ii. page 249.

at such times when the Church hated nothing more than superstitious vanities, or the accumulating of unnecessary or fruitless ceremonies. The form * and manner of it was left by our first Reformers to the care and discretion of the Bishops, whom it most concerned; presuming that nothing would be done by them, which would not be consistent with the rules of piety and the antient practice of the Church in the times foregoing. And such a form was that which this Bishop now made use of, digested first by the learned *Andrews* † for his own particular use, but afterwards copied out, approved, and followed, (though possibly not without

* *Heylyn* says, in his *Introduction to the Life of Laud*, “I must confess that there occurs no form of such Consecration in our English Liturgies; those times were more inclinable to the pulling down of old Churches than building new ones. Witness the demolition of so many Hospitals, Chantries, and Free Chapels in the unfortunate minority of Edward the Sixth. But, when the times were better settled, and that new Churches began to be erected and the old ones to be repaired, some Bishops made a form of consecrating to be used by themselves on such occasions; and others followed a form composed by *Bishop Andrews*, a man as much averse as any from the corruptions and superstitions of the Church of Rome. But, if the Convocation of the year 1640 had not been so precipitated to a speedy conclusion by the tumults of unruly people, it is probable, if not certain, that a Canon had been passed for digesting an uniform order of such Consecrations, as there was made a body of ‘Visitation articles’ for the public use of all that exercised Ecclesiastical jurisdiction, which every Bishop and Arch-deacon had before fashioned for themselves.” (*Heylyn’s Life of Laud*, p. 12.)

† The form which was used by *Laud* at the Consecration of the Church of *Stanmore Magna* certainly differs very materially from that of *Bishop Andrews*, as may be seen by a reference to the two forms in the *Appendix*, (Nos. III. VI.)

some alterations,) by most Bishops else." (*Heylyn's Life of Laud*, p. 213.)

"In the year 1712 'a form of Consecrating Churches and Chapels, and Churchyards or places of Burial,' was sent down from the Bishops to the lower house of Convocation, on the second day of April, and was altered by the Committee of the whole house, and reported to the House on the ninth day of the same month, which was agreed to, with some alterations; which form, as it did not receive the Royal assent, was not enjoined to be observed, but is now generally used." (See *Burn's Ecclesiastical Law*, articles 'Chapel' and 'Church.') The form of 1712, as it appears in *Lewis' Historical Essay*, is printed, together with that of *Bishop Andrews* 1620, of *Archbishop Laud* 1632, and the form of 1715, in the *Appendix* at the end of this volume. "A longer form," (than that of 1715,) writes *Dr. Cardwell*, "had previously been adopted by both houses of Convocation, and approved by Queen Anne, in the year 1712. A letter of Archbishop Tenison, bearing date June 21, 1712, appears on the records: 'I received by Mr. Tyllot the form of consecrating Churches, Chapels, and Churchyards or places of Burial, and I have subscribed it. I have left a space betwixt the end of that form and my name, that, if it should be judged expedient, these words might be inserted: 'This form of consecrating. &c. hath passed both houses of Convocation, and so is approved.' Archbishop Bancroft used such words, but I entirely submit the matter to the judgment of your Lordship; and perhaps the subscrip-

tion may do without them, for I remember not the like use elsewhere. God give us a right judgment in all things.'” (*Wake, MSS. Misc.* xlii. p. 299.) Dr. Cardwell adds, “it is clear, however, that that form was not finally confirmed; as one of the heads of business given by George the First, in 1715, was ‘the preparing a form for consecrating Churches and Chapels,’ and the form that is commonly used has never obtained synodical authority.”—(*Synodalia*, vol. ii. p. 819.)

Besides those of *Barlow*, *Andrews*, and *Laud*, and the form adopted by Convocation in 1712, which was partially altered in the form adopted by Convocation in 1715,* (*see the two forms at the end of this volume, Appendix*, Nos. IV. V.) there are extant† other forms

* “The two forms, that of 1712 and that of 1714,‡ are substantially the same, though in some few points they differ from each other. It is, however, evident that the service of 1714‡ is only a revision of that of 1712.”—(*Lathbury*.) The form of 1715 is given in *Dr. Cardwell's Synodalia*, vol. ii. p. 819. See also *Wilkins Concilia*, tom. iv. p. 668, where the form adopted by Convocation in 1715 is given.

† The reader is indebted to *Dr. Cardwell's Synodalia* for the following additional information: “Acta in superiore domo Convocationis incœpta decimo quarto die Aprilis, an. 1640.” “*Decima sessio*.”—“Et insuper hortatus est idem Reverendissimus, ut formæ libri articulorum in quâlibet visitatione posthac ministrandorum et *de Consecratione Ecclesiarum*, Capellarum, et cœmeteriorum concipiantur.”—(Vol. ii. p. 613.) This was among the “things that were in proposition and design, but which neither ripened into act nor execution.”—(*Heylyn's Life of Laud*, p. 441.) Again, in the 71st session of the Convocation of 1661, “Die Sabbati 22 Martii, inter

‡ Qy. 1715.

of Consecration, viz. ‘A Form used by *Dr. Patrick*, Bishop of Ely, at the Consecration of a Chapel in Katherine Hall Cambridge, A.D. 1704,’ printed at the end of a sermon preached upon that occasion by Dr. Leng, afterwards Bishop of Norwich; a Consecration prayer* made use of by *Dr. King*, Bishop of Lon-

horas 8 et 10 ante meridiem ejusdem diei, etc., habito tractatu inter eos de speciali formâ concipiend’ in et circa Consecrationem Ecclesiarum parochialium et quarumcunque Capellarum intra hoc regnum Angliæ, quoties et quandocunque evenerit eas benedicend’ fore; dictus dominus Episcopus London’, etc., de et cum consensu confratrum suorum curam in et circa conceptionem formæ prædictæ reverendo patri domino Johanni permissione Divinâ Dunelmen’ Episcopo (*Cosin*) unanimiter commisit, et post alium tractatum idem reverendus pater continuavit,” etc.—(Vol. ii. p. 668.) This form, likewise, was not adopted.—(*Ibid.* p. 820.) In the 106th session, “Die Sabbati 20 Junii, inter horas 8 et 10 ante meridiem ejusdem diei, etc., præsentatâ substitutione domini præsiden’, etc., eâque publicè lectâ, forma Consecrationis Ecclesiarum et Capellarum fuit per præsiden’, etc., introducta; et relata fuit curæ reverendorum virorum domini Roberti Oxon’, Humfridi Sarum, Roberti Lincoln’, et Johannis Coven’ et Lichen’, respectivè Episcoporum, pro diligenti revisione ejusdem, et hoc facto dictus reverendus pater, etc., continuavit,” etc.—(*Ibid.* p. 677.) In the King’s Letter (George the First) to the Convocation of 1715, “about the business for them” to transact, is “*the preparing a form for consecrating Churches and Chapels;*” (*Ibid.* p. 818;) which makes it clear that the previous forms had not received due confirmation. The King’s Letter was equally ineffectual. (See also *Mr. Lathbury’s History of the Convocation*, &c. p. 367.)

* “This year, (1615,) *King*, Bishop of London, consecrated a Chapel at Edmington, situate near the house of *John Weld, Esq.* The Consecration prayer stands thus: ‘O most merciful Father, the heaven is Thy throne, and the earth is Thy footstool; what house then can be built for Thee? or what place is there that Thou shouldest rest in? But yet, since it ever has been Thy delight to be with the sons of men; therefore, in all ages of the world, Thy ser-

don, at the Consecration of a Chapel at Edmington, A.D. 1615, and another at Clay Hall in the parish of Barking in Essex, A.D. 1616. (See *Collier*, vol. vii. book viii. p. 382.) “It is evident,” says a writer on this subject, “by comparing these several forms, that

vants have separated and hallowed certain places from all profane and common uses, unto Thy Divine service, either by Thy special commandment, or by the inspiration of Thy Blessed Spirit. So Adam had his oratory in Paradise, and Jacob his praying-place in the fields; Moses his holy ground in the Wilderness, and the Children of Israel their Tabernacle for Thy worship in the Land of Promise; until it pleased Thee at the last to put into the heart of King Solomon to build a Temple to Thy honour in Jerusalem, admirable for beauty, invaluable for riches, renowned for sanctity throughout all the world, whither the tribes of Israel did assemble three times a year to offer sacrifices and oblations unto Thee: and afterwards, Thy people, being inflamed with the zeal of Thine house, added daily unto their Mother Church lesser* synagogues in every town. By which godly examples revealed in Thy word, the Christian Churches in their succession have made and consecrated houses unto Thee, as well for the celebration of Divine ordinances and preaching of Thy Heavenly word, as for the invocation of Thy great name and administration of Thy holy Sacrament. For the Temple is the court of audience wherein Thou dost sit to hear our prayers, and it is our heaven upon earth wherein we assemble and meet together to laud and magnify Thy glorious Majesty. And does not reason and religion enforce us to this work? For shall ‘the sparrow have an house, and the swallow her nest,’ and shall we not find out an house for Thee, O Lord, our Redeemer? Shall we, which are but dust and ashes, build unto ourselves ceiled and beautiful houses for our worldly affairs, yea, and for our pleasures; and shall we not build and dedicate some houses for Thy worship, unto Thy great and fearful name, and repay, as it were, the tithes of our dwelling-places back again unto Thee? For all things came from Thee, and we can give Thee but Thine own. Accept,

* See page 3, note.

Bishop Andrews furnished the materials for all that followed him, and his form has been the original to which all that I have seen have been obliged, both for their contents of the prayers, and the ordering and the solemnizing of the ceremony ; only *Bishop Patrick* has added the following prayer, which he used, (A.D. 1704,) in consecrating the *Communion-plate*,* and

therefore, we beseech Thee, most gracious Father, this our bounden duty ; and because, ‘ except Thou build the house, they labour but in vain who build it,’ sanctify this house with Thy gracious presence, which is erected unto the honour of Thy service. Now therefore arise, O Lord, and come unto this place of rest ; let Thy eyes be open to this house night and day ; let Thine ears be ready towards the prayers of Thy children, which they shall pour forth to Thee in this place ; and let Thine heart delight to dwell here perpetually. And whenever Thy servants shall make their petitions unto Thee in this house, either to bestow Thy good graces and blessings upon them, or to remove Thy heavy punishments and judgments from them, hear Thou from heaven Thy dwelling-place, and when Thou hearest, forgive : and grant, O Lord, we beseech Thee, that here and elsewhere Thy priests may be clothed with righteousness, and that all the saints may rejoice in Thy salvation ; so that, when we shall cease to pray to Thee in these earthly Temples, we may, at the last, praise Thee in Thy glorious Temple, not made with hands, but eternal in the heavens, for Thy dear Son, our Blessed Saviour Jesus Christ His sake, who lives and reigns with Thee and the Holy Ghost, one God, world without end. Amen.’ After this a Psalm was sung, and the Bishop dismissed the congregation with his blessing. The same form was used at the Consecration of a Chapel in Clay Hall in the parish of Barking, Essex, belonging to Sir Christopher Hatton, grandfather to the late Viscount Hatton. The Chapel was consecrated by Thomas (Moreton) Bishop of Chester.”—(*Collier’s Ecclesiastical History*, vol. vii. p. 382.)

* *Owen*, in his “ History of the Consecration of Altars, Temples, and Churches,” says, “ There is a form of Consecration published by Mr. *Tisdale*, and printed for *J. Hartley*, 1703, to which he an-

which all* the other forms, in my humble opinion, seem to want : ‘Most Blessed Lord, accept, we beseech Thee, of the oblation we make unto Thee of these vessels, which we humbly dedicate to Thy Divine service at Thy Holy Table ; and, as we now wholly give them up to Thy use, in the ministration of Thy Holy Communion of Christ’s body and blood, so we pray Thee to receive them for Thine own ; preserve them from being any way profaned ; and, being here set apart and consecrated by our office and ministry to Thy service, let them always continue to be so employed, through Jesus Christ our only Lord and Saviour. Amen.’ ”

The Consecration of Churches may be performed indifferently *on any day*. So it was established by the Decretal Epistle of Innocent the Third (an. 1198.) “Inquisitioni tuæ taliter respondemus, quòd in Diocesi tuâ licet tibi Ecclesiis dedicationem impendere, tam

nexed Archbishop *Sancroft’s* ‘form of Consecration of new *Communion-plate*,’ which he used at Coleshill, A.D. 1685.” Owen gives an abstract of *Tisdale’s form*, which the latter affirms “*had been generally used since the Reformation ;*” but (as Owen remarks) “he gives no evidence thereof.” The “form of consecrating new Communion-plate” may be seen in Owen, (p. 86.) Mr. Lathbury (*Hist. of Con.*) says that Archbishop Sancroft consecrated the Communion-plate for the Church at Coleshill, at the request of Mr. Kettlewell, who was the Vicar, (p. 370.) See also the *Life of Kettlewell*.

* *Lewis* does not appear to have been aware of Archbishop *Sancroft’s* form, (alluded to in the previous note,) published by John Hartley, in Holborn, 1703, as an appendix to “*Tisdale’s form of Consecration.*” *Tisdale* was an eminent printer of the sixteenth century.

diebus Dominicis* quàm privatis." And, according to the calculation of learned men, Constantine's famous dedication of the Church of Jerusalem in a full synod, (see *Eusebius*,) was on a *Saturday*, and not on a *Sunday*—(*Gibson's Codex*.) At the Consecration of every Church *Divine service*† ought to be performed: "Ecclesias per congrua et utilia facite loca, quæ Divinis precibus sacrare oportet."—(*Gratiani Decreta*, p. 425.) And, "Omnes Basilicæ cum Missâ debent consecrari."—(*Ibid.*) See also *Gibson's Codex*. "The gloss upon the Canon Law makes a doubt whether this is not of the substance of the Consecration, 'de substantiâ Consecrationis,' but, be that as it will, it is certainly very *decent*;" "and" (adds Gibson) "that all the *other* parts of an office so solemn might be established in a grave, decent, and uniform method,‡ it is to be wished that the good design, which we meet with in the Convocation of 1661, of drawing up a 'form of Consecration of Churches and Chapels,' were again set on foot by the Bishop and Clergy."—(*Codex*.)

Oughton, in his "*Ordo Judiciorum*," &c., in the ch. "*De Ecclesiis et Capellis*," has given us the *forms of Consecration* adopted by several Bishops in the fol-

* "Ecclesiæ consecrari possunt quâlibet die, etiam non festivâ."—(*Ferraris*.)

† "Episcopus peccat si absque celebratione Missæ Ecclesiam consecrat. Consecratio tamen remanet valida."—(*Ferraris*.)

‡ "The Churches in *India*, previous to the erection of the Bishopric of *Calcutta*, had been consecrated *under a commission* from the Archbishop of *Canterbury*, without any endowment, or previous donation of the Church or churchyards." *Dr. Bonney's Memoirs of Bishop Middleton*, page 35, note.

lowing instances :—By *Laud*, Bishop of London, A.D. 1632. “*Dedicatio et Consecratio Ecclesie parochialis Sancti Johannis, in Villá de Stanmore Magná, in comitatu Middlesexie, (noviter extractæ, in agro eidem villæ, sive oppido, contiguo,) unâ cum Cœmeterio eidem adjacente ;*” (vol. ii. page 249.) See Appendix No. VI.

By *Gibson*, Bishop of London, A.D. 1729. “*Negotium Consecrationis et Dedicacionis Ecclesie parochialis Ecclesie Christi, in comitatu Middlesexie, (in the parish of St. Dunstan, Stepney,) diœceseos et jurisdictionis Londinensis ;*” (page 256.)

By *Mountaigne*, Bishop of London, “A.D. 1622, Reverendus in Christo pater Dominus Georgius, permissione Divinâ London’ Episcopus, Capellam sive Ecclesiam, (intra præcinctum quoddam communiter vocatum the Duke’s Place, situatum et existens intra partem civitatis London’, appellatam Aldgate, London’ diœcesis et jurisdictionis,) decenter et ornatè extractam, benedixit et consecravit, eandemque in honorem perpetuum et servitium Dei Omnipotentis dicavit. Modus autem procedendi in hujusmodi negotio talis fuerat, ut sequitur ;” (page 265.)

By *Laud*,* Bishop of London, A.D. 1631. “*Nego-*

* The form adopted by *Laud* at the Consecration of the Chapel at *Hammersmith*, 1631, differs considerably from that used by him at the Consecration of the Church of *Stanmore Magna*, 1632. The following extracts from the form of 1631 would, if adduced, have greatly strengthened *Willingham’s* absurd accusations ; “*Inde ad navem Ecclesiæ procedit, et, prostrato corpore erectisque manibus, nomen Jehovæ benedixit ; ut olim David, in 29 c. Chron. ii. v. 10 ; dixitque, ‘ Benedictus es Jehova, Deus Israelis, patris nostri, à seculo usque in seculam,’ &c.*” “*Deinde dictus reverendus pater sedem reliquit, et subsistens se coram altare, ter incurvavit se,*

tium Consecrationis novæ Capellæ de Hammersmith, infra parochiam de Fulham, in comitatu Middlesexiæ;" (page 269.)

The forms of Consecration above alluded to are given in detail by *Oughton*, pages 249-277. There is likewise a form on the following head: "*Confirmatio, per Episcopum, amplificationis Capellæ (crescente populo) nimis angustæ.*" By *Mountaigne*, Bishop of London, A.D. 1622; referring to a Chapel at Epping in Essex, (p. 282.)

The following extract from *Collier* will give the sentiments of our *earliest* Reformers on the subject of the importance of the Consecration of Churches. "About this time, (A.D. 1543,) as may be reasonably collected, the rites and ceremonies of the Church were brought under a review, and a '*rationale*' drawn up to explain the meaning and justify the usage." That portion which refers to our present question we have subjoined. The title is this, "*Ceremonies to be used in the Church of England, together with an explanation of the meaning and significancy of them.*" The *Rationale* proceeds; "Though it be very truth that there is a great difference betwixt the commandments and works expressed by Scripture necessary for a Christian man's life and salvation, and rites and ceremonies devised by men,—because the works contained in Scripture are the express commandments of God, which may not be

honorem exhibens, et sic affatus est; '*Let us pray the prayer of King Solomon.*'" "*Tunc flexus in genua sua, coram totâ congregatione expandit manus suas versus cælum, dixitque ut olim Rex Solomon ad dedicationem, 'Jehova Deus Israelis, nullus est similis tibi, Deus, in celo aut terrâ,' &c.*" (*Oughton*, vol. ii. page 274.)

infringed, taken away, or exchanged by any man; and the other said rites and ceremonies are appointed and ordained by man, which, upon causes reasonable, may from time to time, by governors and men of authority, be altered and changed,*—yet such ordinances, rites, and ceremonies, devised by such as are in authority, for a decent order, quietness, and tranquillity, ought, (all abuses and superstition clearly taken away,) to be with all reverent obedience observed by the people, not as works or workers of their salvation, but as godly policies and ordinances, made and devised by Christian governors, to the intent, as *St. Paul* saith, (Cor. i. 14.) that things should be done in a Christian congregation with an honest reverence and decent order; and therefore, to the end that this Church of England may be comely and quietly ordered and well instructed, it is thought meet and convenient that the orders, ceremonies, and rites following should be in the same Church honestly, obediently, and reverently kept and observed. First, *the Church*: and, first of all, to have a common house for Christian people, which we call *the Church*, is very necessary, that there they may come together where the word of God is preached, the Sacraments are ministered, and prayers, as well of the people as the minister's, to Almighty God are made, both for them that be alive, and also for them that be departed in the faith of Christ; wherefore it is convenient *that place*, and the altars there, be *sanctified, washed, and prepared with prayers*; ‘*Sanctified*,’ that is to say, separated from all profane uses, and dedicated to the end before rehearsed. And, therefore,

* See Article xxxiv. *Of the Traditions of the Church.*

no Christian person should abuse the same, either by eating, drinking, buying, selling, playing, dancing, dicing, or with any other profane or worldly matter ; for all soberness, quietness, and godliness ought there to be used ; ‘ *Washed,*’ to admonish all Christian people to wash inwardly their own hearts and consciences, which be the living temples of God, before they shall approach to the use of any holy mystery there ; ‘ *Prepared with prayers,*’ that the Sacraments there administered may be acceptable to Almighty God ; and that it may please Him to hear the humble and devout prayers of His people there ; and that all things there done and heard by them may be to the commodity and wealth of their souls.”—(*Collier*, part 2, book iii. A.D. 1543.)

Having thus brought to a close our remarks on “ *The Object, Importance, and Antiquity of the rite of the Consecration of Churches,*” we must thank our readers for the patience which they have evinced in passing through the many dry details of Ecclesiastical lore and research set before them. But we must beg them to bear with us a little longer, as we cannot dismiss a subject of this highly sacred nature without endeavouring to point out some of the leading *practical* effects which it ought to have on the minds of us all, and more especially of those to whose care the proper maintenance of our Churches and Church Services has been entrusted. Here, indeed, we cannot but regard it as a cause of special thankfulness that our Church, in her present mode of consecrating her places of worship, adheres in many respects so closely to the practice of early days.

She has not through a timid and time-serving principle of expediency, or through a notion of liberality,* (falsely so called,) yielded to the cavils of so many around her, who would decry these venerable usages, "speaking evil of dignities," and even "making a mock" "of those things which they understand not." No: she has kept her good ground, continued unmoved in the holy and solemn use of her Consecration Service; the Bishop assembling the Clergy, and the Clergy stirring up the Laity, that all may come and unite their prayers and praises on such blessed occasions, and so give a testimony to the world that the Church is as "a city set upon a hill, which cannot be hid," and that "Holiness becometh the House of the Lord for ever."

Nor indeed is it one of the least encouraging signs of the times in which we live, (and those times are in many respects so threatening as to make us hail every encouragement, every token for good,) that as, on the one hand, there is a widely increasing zeal for building Churches,—of building them, too, substantially and handsomely, as they ought to be built,—so every recurrence of a *Consecration*, in the number of persons who attend it, and in the reverence of their deportment, bears testimony to a proportionate increase of good feeling towards the Church, and that among all classes of the community.

The benefit which may reasonably be expected, through God's blessing, to arise from the numerous attendance on these occasions is very considerable: as

* See the Preface to *Reading's Remarks on our principal controversies with the Church of Rome*.

the service tends to impart information on Church principles and usages to many who are ignorant or prejudiced, it gives birth in such persons to some sense of reverential regard towards the house of God, and it deepens the piety and the lowly adoring veneration of the true Christian. Let us then, on every Consecration of a Church in our neighbourhood, while we thank God for such a token of His grace, use our influence in society that the utmost respect and honour may be rendered on an event so truly joyful, and so fraught with unnumbered blessings to the souls of men.

But we deeply feel that comparatively little good will be effected, if, with the day of Consecration, the solemnity of it passes away, and no deep and abiding impressions are left on the mind of the sacred character now inseparably attached to the house where God has placed His glorious name, and where He will be "sanctified" by all around Him. For the Consecration of a Church is, after all, but a *beginning*. It must lead to its proper effects, like every other service and form of our religion. The sense of God's Majesty, the feeling of our own unworthiness, the humble desire to approve ourselves before Him in His holy presence, our comfort and delight* in His worship; these emotions, called forth on one great leading occasion, must be sustained afterwards on every day and at every season when we enter His courts.

No irreverence, no indecency, nothing unseemly, unbecoming, and out of place must be henceforth allowed; or our very prayers of Consecration will turn against

* See *William Simon's Treatise concerning Public Worship*, (page 97.)

us to blame us for our formality, if not to condemn us for our hypocrisy and profaneness. Let it never be forgotten that the *Rite of Consecration* imparts an indelible character of holiness to the material building, and that that character must find its counterpart spiritually in our hearts and minds, so as to make us zealously affected for the honour of God's house, careful of abstaining from all offence in our own person, and heartily desirous of preventing it in regard to others. For indeed there can scarcely be a greater inconsistency than to act upon a different principle; and certainly there are few points of our religious duty in which the Scriptures represent the Almighty as keeping a more strict and jealous watch over us than that of the worship of the sanctuary; punishing with especial severity every act of irreverence and profaneness, and bestowing the richest promises on those who "keep their feet" when they go to His house, and who "sanctify Him" there "in their hearts."

And yet, when we look at certain practices too common among us, can we say that in these respects, as a professedly Christian people, we are free from blame? Are not many things allowed in our Churches which ought not so to be? Is not the Consecration day, and its holy prayers, and solemn blessing, and imposing and affecting service, often quite lost sight of? Otherwise, how comes it to pass that persons, (and they not ignorant nor uneducated, but recognized as decent and respectable, and who know their duty,) are found to indulge in *common talk*, *worldly compliments*, and even *irreverent jests* and *laughter*, in God's house? This, in most cases, we are sure does

not arise from any wilful contempt, but from a sad spirit of carelessness, and want of all proper reflection; because the minds of such persons have never been sufficiently instructed, nor their consciences so enlightened in these matters as to render them habitually devout and watchful in their behaviour.

Again, during Divine service, how painful it is to notice the apathy and inattention, the idle gaze, the languid indifference, and the utter absence of all proper regard to God's house and presence, manifested by many, chiefly in our country congregations. Did these persons, it may be asked, ever witness a *Consecration*? Was it for this that their Church was dedicated to the most important and most blessed work in which man can be engaged on earth? a work requiring the utmost possible attention, thought, and care; even "all the mind, and all the soul, and all the strength." And do they now *despise* the ordinances of God, and mock their Maker to His face; and even in *that* place, where they should seek and implore His *blessing*, do they dare His displeasure, and bring down His *curse* upon their guilty heads? The better sort of heathens will rise up to condemn such lukewarm and lifeless worshippers; for of them Seneca records, "Intramus templa compositi, ad sacrificium accessuri vultum submittimus, togam adducimus, in omne argumentum modestiâ fingimur." (Quin. lib. vii. c. 10.)

When Alaric sacked the city of Rome, he respected the Christian temples: thither the inhabitants of the devoted city betook themselves, with their families and property, and found a safe refuge and shelter

from the fury of the soldiers ; who, though barbarians, and in all the heat of the victory, yet paused and drew back when they came nigh to the sacred threshold. “ Qui tamen etiam ipsi, alibi truces atque hostili more sævientes, posteaquàm ad loca illa veniebant, ubi fuerat interdictum quod alibi jure belli licuisset, tota ferendi refrænabatur immanitas et captivandi cupiditas frangebatur.” (S. Aug. de Civ. Dei, lib. i. c. 1.) Now, does not this, their better example, put to shame the disrespect shewn by many professing Christians to the house of God ? They revered the religion and Churches of *others* ; we dishonour *our own*. They abstained from all injury to the *bodies* of their enemies ; we, by every act of trifling and unbecoming irreverence in God’s house, expose *souls* to sin and temptation by our misleading example ; the souls, too, not of our enemies, but of our neighbours and fellow Christians ; yea, it may be in some cases, of our children and servants, for whom we are most strictly accountable before God. And how is the sin of our profaneness aggravated by the consideration of the *time* when men thus offend, *during the ministration of the Divine service*,—a time, surely, when we ought to be most sensibly affected with the awful Majesty and presence of the Most High ; when His eye rests upon us ; when He requires the best proofs we can give of our faith, fear, and love towards Him ; when our souls should be all alive to the great duties we have to perform, to the great and inestimable blessings we have to secure ! At such a time to demean ourselves as if we were in any common dwelling, *then* to take such liberties as we should not dare

to do in the presence of any earthly prince or noble or superior, or even of any equal, is, surely, to betray the most unaccountable disregard to our own salvation, and to inflame God's wrath and heaviest indignation against us. "Quantum putamus adversum nos zelo moventur Angeli, dum in conspectu Illius nos irreverenter sedere, immo et ridere, et sermones inutiles miscere conspiciunt, cui scilicet ipsi *trementes* assistunt?" (S. Pet. Dam. lib. iii. ep. 8.) The more obvious and gross profanations of God's house, witnessed sometimes in our *beltries* and *churchyards*, speak for themselves. They are at once followed with universal reprobation; yet, perhaps, it may be questioned whether the easy and careless unconcern, apparent in the looks and gestures of many within the sacred walls during Divine worship, do not amount to a "greater sin." For in this latter case, as we hinted before, the *time* magnifies the offence; and the parties concerned are certainly of a class who ought to know better, whose very presence at Church would seem to declare that they have some fear of God before their eyes. But when such irreverence has once become habitual, and when it has in any degree the sanction of general usage, it is very difficult to awaken the conscience to any just sense of its great impropriety. And so it is with regard to *other* modes of dishonouring God's house, and acting against the spirit and intent of the *Consecration Service*.

For we may here ask whether the unseemly disfigurements, the cruel mutilations, the removals from our ancient parish Churches of so much that was noble, beautiful, and characteristic, with the substi-

tutions, in its room, of a totally opposite and different character, — whether these mournful changes would ever have been permitted, had those in authority at the time been really imbued with the spirit of that service; had they learnt to regard and cherish the windows, the screens, the pillars, the fonts, the altars, as being *God's property*, dedicated to Him, sacred and inviolable, whose beauty was not to be defaced at the will of any tasteless official, whose symbolical and heavenly meaning was not to be sacrificed to the paltry considerations of a small pecuniary saving. We trust, indeed, that the reign of mutilation and destruction is now at an end, and that the work of restoration in our old Churches has fairly begun. We thank God for this, and take courage; but much time may reasonably be expected to elapse before the popular mind in this country can be entirely recovered from that sad infection of irreverence towards God's house which it contracted during the Commonwealth; before men can be persuaded that sober, reverent, and judicious ornaments, used in the public Sanctuary, as becoming the Majesty of Him whom we worship, and aiding our too weak devotion, are not Superstition, but a proper and reasonable service.

There is another practice, which we would here notice as one opposed to the express purpose of Consecration, to the fact of our temples having been given up and dedicated "*only and wholly*" to the service of God. By the *pew system* the poor are often unjustly deprived of their right in God's house, their places being usurped by the rich and wealthy. Whether this be done as a matter of exclusive favour to

the rich, or of private pecuniary speculation, or for the end of relieving the Church-rate, it must be regarded as militating against the benevolent design of the Church, who, as an impartial mother, opens her bosom to *all* her children alike, and suffers no one class to encroach upon the rights of another; for the Church is the *Parish* Church, just as the Liturgy is the *Common* Prayer. We need not weaken, by any private statements, that authoritative and forcible reproof which our Diocesan has lately administered, on an instance occurring of this flagrant breach of the constitution of our Church; yet we would venture to observe, that those persons who, for mere pecuniary considerations, thus defraud the poor man of his spiritual birthright, can, we are sure, little consider how near is the approximation between themselves and those *buyers and sellers in the Temple* of Jerusalem, whose signal punishment by the hand of the Lord Himself is left as a warning to all generations. For the sin of those men was not merely that they made the House of God a *house of merchandize*, but that they *alienated a certain part of the Temple* from the class of persons who had the right to it, namely, from the *proselytes*, who came from every country under heaven to worship there, in the place assigned them, the outer court, called the *Court of the Gentiles*. This part, to which the Priests and officers of the Temple had no claim whatever, they let out for hire as a market or place of merchandize; thus wickedly and unjustly depriving the proselyte of any the least part or portion of the blessing of the God of Israel. In this manner they drew down upon themselves the

heavy displeasure of the Lord ; for that they had profaned His Sanctuary to the worst of purposes, in making His Father's House *a den of thieves*. Let us then take heed how we thrust the poor and needy of the land out of the House of their God.

And now, in conclusion, if it be thought that we have spoken harshly of any irregularities and inconsistencies which call aloud for correction in these high and holy matters, let the blame be attached to an honest, even though an indiscreet, zeal for God's honour. A reverential esteem for things sacred belongs to the very essence of our religion ; the least degree, therefore, of contempt, or even of levity, must be attended with the most pernicious consequences, as tending to weaken in men's minds the serious impressions of duty. It is on this principle that all the provisions of the Church are based ; hence her various rules and wise appointments,* all made with the express

* The reader's attention is particularly directed to the 18th and 19th Canons of the Church.

“18. *A reverence and attention to be used within the Church in time of Divine service.*

“In the time of Divine service, and of every part thereof, all due reverence is to be used, for it is according to the Apostle's rule, ‘*Let all things be done decently and according to order ;*’ answerably to which decency and order, we judge these our directions following : No man shall cover his head in the Church or Chapel in the time of Divine service, except he have some infirmity ; in which case let him wear a night-cap or coif. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read ; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer ; and likewise, when in time of Divine service the Lord Jesus shall be mentioned, due and

view of maintaining the sanctity and integrity of our Churches, and the regular, decent, and edifying performance of her various services. She, indeed, is not to blame for the above-mentioned irregularities and abuses; for she has set apart, under the supreme controul of her Bishops, officers of different degrees and invested with proper power and authority, whose duty it is to “attend continually upon this very thing;” to take care, as they regard their own solemn vows and obligations, “ne quid detrimenti Ecclesia capiat;” to provide, as far as in them lies, that the *intent of the Consecration Service* be permanently

lowly reverence shall be done by all persons present, as it hath been accustomed: testifying, by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the Minister the Confession, the Lord’s Prayer, and the Creed, and making such other answers to the public prayers as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon by walking, or talking, or any other way; nor depart out of the Church during the time of service or sermon, without some urgent or reasonable cause.

“19th Canon of the Church.—*Loiterers not to be suffered near the Church in time of Divine service.*”

“The Churchwardens or Quest-men, and their assistants, shall not suffer any idle persons to abide either in the Churchyard or Church-porch during the time of Divine service or preaching, but shall cause them either to come in or depart.”

carried out, and the House of Prayer maintained in that state of "holiness unto the Lord," and separation from all common and profane uses, into which it was, once for all, *consecrated*. There are, perhaps, no set of men in the present day more sensible of the importance of their duty, and more truly anxious in their endeavours to discharge it, than the *Archdeacons and Rural Deans* of our Church. Their authoritative interference, conducted as it is with so much wise discretion, and tempered with such acknowledged kindness and affability, has been productive of the greatest benefit in bringing ignorant or negligent Churchwardens* to a sense of the sacredness of their trust, and in aiding the exertions of those "who do well." Happy, indeed, should we be, if what we have ventured to advance in these few pages should meet with their approbation, the subject being one in which they are so deeply interested; but the main object which we have in view will be most effectually promoted if the perusal of this small volume should be the means of fixing the attention of the public generally on *the Object, Antiquity, and Importance of the Rite of the Consecration of Churches*, of removing misconception and prejudice from the minds of any, and of procuring to our Divine Master an increasing portion of honour, reverence, and adoration in all places, most especially in His House of Prayer. Nor, having this end in view, can we conclude better than with the expression of an humble, earnest wish that the zealous members of our *Exeter Diocesan Church-*

* *Prideaux's "Directions to Churchwardens"* may be referred to with advantage.

building Society, and of its sister, the *Exeter Diocesan Church Architectural Society*, will avail themselves of the frequent opportunities, which they may possess, of imparting information on these subjects, of helping forward the improving spirit of the times, and securing to the Lord, to His holy Habitation, and to all things thereunto belonging, the honour which He requires, and which it is our highest duty and blessedness to render to Him.

APPENDIX.

No. I. (Page 52.)

THE following extract from *Johnson's Canons*, (A.D. 1336,) on the "*Settlement of Procurations*," will be read with interest. "I judge it seasonable here to intimate to my reader, that, about the year 1336, Pope *Benedict* the Twelfth published a Bull for the *settling of Procurations*, or a composition in money for them. *Sir H. Spelman* has given us a very defective corrupted copy of it : that in *Extrav. Com. L. iii. Tit. 10*, is more perfect and correct. I have, to avoid prolixity, given my reader a table* of such compositions only as were to be paid to the several *visitors*, in the several countries subject at that time to the Pope, for any religious house that had fewer than twelve persons belonging to it, or for any parochial Church. By which the reader will see how disproportionable these

	* France, &c.	England, Scotland, &c.	Spain.	Italy.
	Tur.	Tur.	Tur.	Tur.
Archbishops	200	220	100	40
Their deputies.....	—	100	—	—
Bishops	140	150	60	30
Their deputies... ..	—	80	—	—
Archdeacons	35	50	25	10
Their deputies.....	—	30	—	—
Arch-priests, or	} ...	8	10	5
Rural Deans				

compositions were. The sums taxed were the utmost that the visitors were to demand. The visitors are charged to accept less from poor Churches, and not to exceed any stated composition already fixed by antient custom. And it was further provided by this Bull, that the charitable subsidies, then often demanded by Prelates of their Clergy, should not exceed that composition for procuration which was to be paid by the Incumbent, when the Prelate visited by deputies. Therefore I have set before my reader the sums to be paid to such deputies here in *England*. The *turons* were twelve to the *floren*, as the Pope tells us by his Bull; and he adds, that he meant the *golden floren* coined in *Florence*. I am not sure what this was; but *Spelman* from *Caius* informs us that twelve *turons* made *four shillings and fourpence*, and this seems to have been the true value of the *English floren*, till Edward the Third, now reigning, coined new ones of six shillings value, about the year 1344. But at this rate the *Archdeacon's* full procuration in *England* would have been seventeen shillings and fourpence, whereas *Lyndwood* lays a full procuration at seven shillings and sixpence, in his *Glos. on Const. 6th of Stratford, 1242*. The greatest *French floren* was not above two shillings English; after this computation the *Archdeacon's* procuration would be eight shillings and fourpence: and supposing the *Italian* to have been somewhat less than the *French*, it might make the *English* sum of seven shillings and sixpence, which was the *Archdeacon's* full procuration in *L.'s* time. *Archdeacons* have often more than this. In such cases we must suppose that the

personal visitation was continued till a night and day's entertainment for seven horses and as many men came to the sum now paid by way of composition for the procuration. Where less than seven shillings and sixpence is paid, which is the more common case, it must be taken as the *quota* laid upon that Church, with two or three others hard by, which might be visited on the same day. The procurations paid to our *Bishops*, and even *Archbishops*, fall very short of the sums here mentioned. The reason of this is probably that none of them have for many ages past made *parochial visitations*, either in person or by proxy; and so these Prelates and their Clergy fell into a voluntary and very moderate composition. The *Archdeacons* down to the Reformation kept up their *parochial visitations*, and were therefore entitled to such compositions as are here mentioned; but then they commonly visited more than one Church every day, and could by the Canons have but one entire procuration for each day."

THE following are the Canons from *Wilkins' Concilia Magnæ Britanniae* on the subject of the *Dedication and Consecration of Churches*.

“*Synodus S. Patricii*, (A.D. 446.) Si quis presbyterorum Ecclesiam ædificaverit, non offerat antequam adducat suum pontificem, ut eam consecret, quia sic decet.”—(*Concilia Magnæ Britanniae*, tom. i. p. 3.)

“*Excerptiones D. Ecgberti Eboracensis Archiepiscopi*, (A.D. 750.) Excerpt. 141. Si motum fuerit* altare, denuò consecretur Ecclesia. Si parietes tantùm mutantur, et non altare, sale et aquâ exorcizetur. Si homicidio vel adulterio fuerit violata, diligentissimè expurgetur, et denuò consecretur.”—(*Ibid.* p. 110.)

“*Constitutiones domini Willielmi de Bleys*, (A.D. 1229.) *De Ecclesiis dedicatis et altaribus*. Item in Ecclesiis dedicatis, annus, et dies dedicationis, et nomen dedicantis, et nomen Sancti in cujus honore dedicata est Ecclesia, distinctè et apertè scribantur circa majus altare, in loco ad hoc idoneo. Idem fiat circa minora altaria.”—(*Ibid.* p. 624.)

The next is the *Constitution of Cardinal Otho*, (A.D. 1237,) “*De Consecratione Ecclesie*,” which has been previously quoted, p. 46.—(*Ibid.* p. 650.)

* See the extracts from *Ferraris*, pages 95—7.

“ *Constitutiones Walteri de Cantilupo*, Dei gratiâ Wigornensis Episcopi, A.D. 1240. *De apparatu Ecclesiarum dedicandarum, &c.* Provideantque rectores Ecclesiarum, et prælati et majores, quòd paratæ sint Ecclesiæ suæ ad dedicandum non consecratæ, cùm super hoc fuerint requisiti. Annus autem et dedicationis dies Ecclesiarum, quæ consecratæ fuerint, et altarium, et à quo consecratæ fuerint, superscribantur altaribus evidententer. Nec laici stent in cancellis dum celebrantur Divina, salvâ tamen reverentiâ patronorum et sublimium personarum.”—(*Ibid.* p. 666.)

The *Constitution of Othobon* is the next in order, “ *De Consecratione Ecclesiarum,*” A.D. 1268. It is quoted elsewhere, p. 50.—(*Ibid.* tom. ii. p. 3.)

“ *Synodus Exoniensis Diœcesis à Petro Quivil*, A.D. 1287. *De Dedicatione Ecclesiarum.* Sicut nos, iræ filii de naturâ, per baptismatis sacramentum facti sumus templum Domini Universi ; ita privata domus, à cæteris materiali subjecto non differens, per invisibile dedicationis ministerium, Dominicum templum efficitur ; in quo, cùm tanquam homines fragiles et imbecilles excesserimus, à Deo misericordiam imploramus, et veniam delictorum. In hoc loco, et non alibi, absque causâ honestâ et necessitate magnâ, hostia salutaris viva et vera offerri debet manibus sacerdotum, sicut liquet omnibus, quibus præcepta sunt nota Novi et Veteris Testamenti. Idcirco officii nostri debitum exequi cupientes, singulis Ecclesiarum rectoribus nondum dedicatarum præcipimus, quòd Ecclesias suas eurent taliter parare, ut ipsas dedicare possumus, cùm vacaverit nobis tempus. Et ne quæque probabilis ignorantia nos circumveniat in hâc parte, decanis rura-

libus injungimus, ut de Ecclesiis non consecratis, necnon et de aliis de quibus dubium est an fuerint consecratae, (eo quod certa consecrationis* indicia non apparent,) nos vel officialem nostrum citra festum natiuitatis beatæ Mariæ non omittant reddere certiores; alioquin ipsos velut inobedientes graviter puniemus. Et, ut matri à filiis honor debitus impendatur, statuimus, ut anniversarius dedicationis dies à parochianis omnium Ecclesiarum, et etiam Capellarum adjacentium non dedicatarum, velut dies natalis Domini solenniter celebretur; et quod parochiani ipsam, velut matricem, suis oblationibus venerentur. Parochiani Capellarum dedicatarum et non dedicatarum, prædicto die, et die festi sanctæ matricis Ecclesiæ ad Ecclesiam matricem accedant, honorem debitum, qui à filiis matri debetur, devotis precibus impensuri; non ut parochiani Capellarum dedicatarum offerant, nisi velint, eo quod oblationes suas in Capellis dedicatis ipsos facere oportebit. Ut autem Consecrationis impensæ memoria perpetuetur, præcipimus, quòd dotis quantitas, quæ in dedicatione Ecclesiæ est collata, dies dedicationis et annus, nomen consecrantis, numerus dierum indulgentiæ à consecrante concessæ, in calendario Ecclesiarum conscribantur.”—(*Ibid.* tom. ii. p. 138.)

“*Constitutiones Synodales Ecclesiæ Ossoriensis in Hiberniá sub Richardo Ledredo, Episcopo Ossorien., A.D. 1320. De Consecratione et reconciliatione Ecclesiarum.* Præsentis synodi approbatione præcipimus, quòd conventuales et parochiales Ecclesiæ totius Ossoriensis diœcesis non dedicatæ, sive rurales, sive

* See an extract from *Ferraris*, page 90, *note*.

præbendæ, aut dignitatibus vel præbendis sint annexæ, cum earum cœmeteriis, necnon Capellæ, proprios rectores habentes, quæ jam perfectis parietibus sunt constitutæ, et præcipue majora altaria in eisdem, infra sex mensium spatium à proximo præterito festo Sancti Michaelis computandum, ad consecrandum sufficienter præparentur et honestè; eas autem rectores earum et parochiani infra idem tempus procurent consecrari, ac etiam consecratas Ecclesias, si violatæ fuerint, reconciliari infra idem tempus, sub pœnâ quadraginta solidorum eleemosynæ Episcopo, unâ cum procurationibus suis ad hoc faciendum, solvendorum pro quâlibet Ecclesiâ, Capellâ, vel cœmeterio non dedicato. In Ecclesiis verò dedicatis, annus et dies dedicationis earum, et nomen in cujus honorem dedicatur, cum nomine dedicantis, et numero dierum indulgentiæ in Consecratione concessæ, distinctè et apertè, circa majus altare, in loco ad hoc idoneo constituentur, ut anniversarius dies dedicationis à parochianis memoriter et reverenter annis singulis solenniter feriendus observetur.”—*(Ibid. p. 501.)*

“*Archiepiscopi Cant. litera comminatoria Epis. Assav. ad dedicandum Ecclesias in suâ civitate et diœcesi, A.D. 1377.* Simon, permissione Divinâ, &c., venerabili fratri nostro domino Willelmo, Dei gratiâ Episcopo Assaven. nostro et Ecclesiæ nostræ Cantuar. suffraganeo, salutem, et fraternam in Domino charitatem. Multorum fide dignorum querelis ad nostrum pervenit auditum, quòd nonnullæ et quamplures Ecclesiæ vestrarum civitatis et diœc., in quibus ipse Deus quotidie immolatur et sumitur, *contra sacerorum canonum instituta, et sanctorum patrum constitutiones,*

minimè dedicatæ existunt, nec etiam consecratæ, aut si fortè pollutæ fuerint, nullatenus sint reconciliatæ, in ipsius Dei contumeliam, et animarum parochianorum dictarum Ecclesiarum periculum non modicum et jacturam. Nos itaque volentes, prout ad nos attinet, remedium in hâc parte apponere opportunum, vobis committimus, et in virtute obedientiæ firmiter injungendo mandamus, quatenus in Ecclesias quascunque in dictis vestris civitate et diœc., dedicatione, Consecratione, et reconciliatione indigentes, studeatis quam citiùs dedicare, consecrare, et reconciliare, seu per alios dedicari, consecrari, et reconciliari faciatis. Alioquin ob vestram harum occasione negligentiam eas consecrari, dedicari, et reconciliari, ut convenit, faciemus ; et nihilominus contra vos hac occasione procedemus, prout de jure fuerit procedendum. Dat. apud Lambeth, Idus Novemb., A.D. 1377, et translât. nostræ anno 3.”—(*Ibid.* tom. iii. p. 122.)

“ Constitutions and Canons Ecclesiastical treated upon by the Archbishops and Bishops and the rest of the Clergy of *Ireland*, and agreed upon, by the King’s Majesty’s licence, in their Synod begun and holden at *Dublin*, anno Domini 1634, and in the year of the reign of our Sovereign Lord Charles, by the grace of God,” &c. (Canon 43.) “ *Of consecrating of Churches.* As often as Churches are newly built, where formerly there were not, or Churchyards appointed for burial, they shall be *dedicated and consecrated*. Provided that the ancient Churches and Churchyards shall not be put to any base and unworthy purpose.”—(*Ibid.* tom. iv. p. 506.)

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL,
and of the place of Christian Burial, exemplified by
the Right Rev. Father in God, LANCELOT ANDREWS,
late Lord Bishop of Winchester. (1620.)

Bishop Andrews' Notes upon the Liturgy.—"It is not to be forgotten, though it be forgotten, that whoever gave any lands or endowments to the service of God, gave it in a formal writing, as now-a-days betwixt man and man, sealed and witnessed, and the tender of the gift was super altare by the Donor on his knees."

Bishop Andrews' form of Consecration of a Church or Chapel, &c.

CONSECRATIO CAPELLÆ JESU, ET CEMETERII, PER LANCE-
LOTUM EPISCOPUM WINTON.

Juxta Southamptoniensem villam Ecclesia Beata Mariæ collapsa cernitur, solis Cancellis ad sacros usus superstitionibus: pauca aliquot aedes ibi in propinquâ parte numerantur; cetera parochianorum multitudo hinc inde sparsim inhabitant in villis, tum loci longinquo intervallo, tum astuario longè periculoso divisi ab Ecclesiâ. Ex eâ accedendi difficultate, non profana modò plebeculæ animos faciliè invasit misera negligentia atque dispretio Divini cultûs, sed et viri probi sedulique pietatis cultores remoram in trajectu sæpe experti sunt, haud ipso quidem capitum discrimine eluctabilem. Consortem hujus infortunii cum se factum sentiret, (dum ibi loci familiam poneret,) Vir strenuus Richardus Smith, Armiger, heroicis planè animos

gestans, atque inspiratos de Cælo, commune hoc Religionis dispendium privatis quingentarum aliquot librarum expensis (aut plus eo) redemit, et Capellam egregiam, quam Deo Divinisque officiis dicari supplex vocet, in alterâ parte fluminis magnificè extruit.

Spectato probatoque Capellæ hujus Jesu omni adparatu, adest tandem Reverendissimus in Christo Pater, Honorandissimus Lancelotus, Episcopus Wintoniensis, Septembris 17, anno 1620, horâ octavâ matutinâ aut circiter; erat autem dies Dominicus: Episcopus Capellam statim ingressus induit se pontificalibus, quem secuti itidem, (qui ipsi à sacris domesticis aderant,) Matthæus et Christopherus Wren, SS. Theol. Bacc. sacerdotalibus induuntur; Egressus dein cum illis Episcopus, concenarum magnâ stipante catercâ, Fundatorem affari orditur in hæc fere verba:

CAPTAIN SMITH, you have been an often and earnest suitor to me, that I would come hither to you: now that we are come hither to you, what have you to say to us?

Tum ille præfatâ humillimè reverentiâ schedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat: eam ille (ad nutum Episcopi) clarâ voce sic perlegit.

“ In the name of Richard Smith, of Peer-tree in the county of Southampton, Esquire, Right Reverend Father in God, I present unto you the state of the village of Weston, and the hamlets, Itchin, Wolston, Ridgeway, and the part of Bittern Manor (being all of the parish of *St. Mary*, near *Southampton* in the Diocese of *Winton*,) as well in his own, as in the name of the inhabitants of the said village, hamlets, &c., wherein are many households, and much people of all sorts, who not only dwell far from the Church, but

are also divided from the same by the great river of Itchin, where the passage is very broad and often dangerous, and very many times on the days appointed for common prayer, and that service of God, so tempestuous, as the river cannot be passed: and so the people go not over at all; or if any do, yet they both go and return back in great danger, and sometimes not the same day. Besides, in the fairest weather, at their return from Church, they press so thick into the boat for haste home, that often it proves dangerous, and ever fearful, especially to women with child, old, impotent, sickly people, and to young children; many times, also, they are forced to baptize their children in private houses, the water not being passable; and, when they lie sick, they are without comfort to their souls, and die without any ghostly advice or counsel; their own Minister not being able to visit them, by reason of the roughness of the water, and other Ministers being some miles off remote from them.

“And thus much formerly having been presented to your predecessor, he favourably gave leave to the said Richard Smith to erect a Chapel on the east side of the said river, at the only proper cost and charges of him the said Richard Smith: which Chapel being now finished, with intent and purpose that it may be dedicated to the worship of God, and that His holy and blessed Name might there be honoured and called upon by the said Richard Smith, his family, and the inhabitants aforesaid, who cannot without great danger pass over unto their parish Church, I, in the name of the said Richard Smith, and in the name of them all, do promise hereafter to refuse and renounce

to put this Chapel, or any part of it, to any profane or common use whatsoever, and desire it may be dedicated and consecrated wholly and only to religious uses, for the glory of God, and the salvation of our souls.

“ In which respect he humbly beseecheth God to accept of this his sincere intent and purpose, and he and they are together humble suitors unto your Lordship as God’s minister, the Bishop and Ordinary of this diocese, in God’s stead, to accept of this his free-will offering, and to decree this Chapel to be severed from all common and profane uses, and so to sever it ; as also by the Word of God and prayer, and other spiritual and religious duties, to dedicate and consecrate it to the sacred Name of God, and to His service and worship only : promising that we will ever hold it as an holy place, even as God’s house, and use it accordingly ; and that we will from time to time, and ever hereafter, as need shall be, see it conveniently repaired, and decently furnished in such sort as a Chapel ought to be ; and that we will procure us some sufficient Clerk, being in the holy order of Priesthood, by your Lordship as Ordinary of that place, and by your successors, to be allowed and licensed, and unto him to yield competent maintenance, to the end that he may take upon him the cure of the said Chapel, and duly say Divine service in the same at times appointed, and perform all other such offices and duties as by the canons of that Church and the laws of the realm every Curate is bound to perform.”

Post hæc Episcopus.

Captain Smith, is this the desire of you and your neighbours ?

Quo affirmato, Ille :

In the name of God let us begin.

Orditur igitur à Psalmo xxiv.

The earth is the Lord's, and all that is therein, &c.

Alterni vero respondent uterque Sacellanus et sic deinceps ad finem Psalmi : dictâ autem δόξολογία, paulatim se promovet Episcopus ad portam Capellæ, atque recitat è Psalmo cxxii.

I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem.

Substitit itaque præ foribus universa multitudo, intrante Episcopo et Fundatore, cum Sacellanis, qui genua statim flectunt, ubi spectari commodè audiri que possint à plebe : atque Episcopus inquit.

Let us dedicate and offer up unto God this place with the same prayer that King David did dedicate and offer up his : 1 Chron. xxix. 10.

Blessed be Thou, O Lord our God, and the God of our fathers, for ever and ever, &c., *usque ad finem vers. 18, paucis mutatis. Deinde,*

Most glorious God, the heaven is Thy throne, and the earth is Thy footstool ; what house then can be built for Thee, or what place is there that Thou canst

rest in? Howbeit we are taught by Thy Holy Word, that Thy will is not to dwell in the dark cloud, but that Thy delight hath been ever with the sons of men; so that in any place whatsoever, where two or three are gathered together in Thy Name, Thou art in the midst of them; but specially in such places as are set apart and sanctified to Thy Name and to the memory of it, there, Thou hast said, Thou wilt vouchsafe Thy gracious presence after a more special manner, and come to us and bless us.

Wherefore, in all ages of the world, Thy servants have separated certain places from all profane and common uses, and hallowed unto Thy Divine worship and service, either by inspiration of Thy blessed Spirit, or by express commandment from Thine own mouth;

By inspiration of Thy Holy Spirit: So didst Thou put into the heart of Thy holy Patriarch Jacob to erect a stone in Bethel to be an house to Thee, which act of his Thou didst call for, and highly allow of.

By express commandment from Thine own mouth: So did Moses make Thee the Tabernacle of the Congregation in the desert, which Thou didst honour by covering it with a cloud, and filling it with Thy glory.

And after, when it came into the heart of Thy servant David to think it was in no wise fitting that himself should dwell in an house of cedar, and the ark of God remain but in a tabernacle, Thou didst testify with Thine own mouth, that, in that David was so minded to build a house to Thy Name, it was well done of him to be so minded, though he built it not.

The material furniture for which house though his father plentifully prepared, yet Solomon his son built it and brought it to perfection. To which house Thou wert pleased visibly to send fire from heaven to consume the sacrifice, and to fill it with the glory of Thy presence, before all the people.

And after, when for the sins of Thy people that Temple was destroyed, Thou didst by Thy prophets Aggai and Zachary, (by shewing how inconvenient it was that they should dwell in ceiled houses, and let Thy house lie waste,) stir up the spirit of Zorobabel to build Thee the second Temple anew : which second house likewise, by the fulness of the glory of Thy presence, Thou didst shew Thyself to like and allow of.

Neither only wert Thou well-pleased with such as did build Thee these Temples, but even with such of the people afterwards, as, being moved with zeal, added unto their Temple, their Mother Church, lesser places of prayer, by the names of Synagogues, in every town throughout the land, for the tribes to ascend up to worship Thee, to learn Thy holy will, and to do it. Which very act of the Centurion to build Thy people a synagogue, Thou didst well approve and commend in the Gospel ;

And by the bodily presence of Thy Son our Saviour, at the feast of the Dedication, testified by St. John, didst really well allow of, and do honour to, such devout religious services as we are now about to perform ;

Which also by Thy Holy Word hast taught us, that Thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in, so had

they also where the whole congregation of the faithful came together in one place, which they expressly called *God's Church*, and would not have it despised, nor abused, nor eaten nor drunken in, but had in great reverence, being the very place of their Holy assemblies.

By whose godly examples the Christians in all ages successively have erected and consecrated sundry godly houses for the celebration of Divine service and worship, (monuments of their piety and devotion,) as our eyes see this day.

We then, as fellow-citizens with the saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; walking in the steps of their most holy Faith, and ensuing the examples of these Thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house as an habitation for Thee, and a place for us to assemble and meet together for the observation of Thy Divine worship, invocation of Thy Name, reading, preaching, and hearing Thy most holy Word, administering Thy most holy Sacraments ; and, above all, in Thy most holy place, the very gate of heaven upon earth, as Jacob named it, to do the work of heaven, to set forth Thy most worthy praise, to laud and magnify Thy most glorious Majesty, for all Thy goodness to all men, especially to us of the household of Faith. Accept, therefore, we beseech Thee, most gracious Father, of this our bounden duty and service ; accept this for Thine house ; and, because Thine holiness becomes Thine

house for ever, sanctify this house with Thy gracious presence, which is erected to the honour of Thy most glorious Name.

Now therefore arise, O Lord, and come into this place of Thy rest, Thou and the ark of Thy strength ; let Thine eye be open towards this house day and night ; let Thine ears be ready towards the prayers of Thy children which they shall make unto Thee in this place, and let Thine heart delight to dwell here perpetually : and whensoever Thy servants shall make to Thee their petitions in this house, either to bestow Thy good graces and blessings upon them, or to remove Thy punishments and judgements from them, hear them from heaven Thy dwelling-place, the throne of the glory of Thy kingdom, and, when Thou hearest, have mercy ; and grant, O Lord, we beseech Thee, that here and elsewhere Thy Priests may be clothed with righteousness, and Thy saints rejoice in Thy salvation.

And whereas, both in the Old and New Testament, Thou hast consecrated the measuring out and building of a material Church to such an excellent mystery, that in it is signified and presented the fruition of the joy of Thy heavenly kingdom, we beseech Thee that, in this material temple made with hands, we may so serve and please Thee in all holy exercises of godliness and Christian religion, that in the end we may come to that Thy temple on high, even to the holy places made without hands, whose builder and maker is God ; so as, when we shall cease to pray to Thee on earth, we may with all those that have in the like manner erected such places to Thy Name, and with all Thy saints, eternally praise Thee in the

highest heavens, for all Thy goodness vouchsafed us for a time here on earth, and laid up for us there in Thy kingdom for ever and ever ; and that for Thy dear Son's sake, our Blessed Saviour, Jesus Christ, to whom, &c.

Blessed Father, who hast promised in Thy holy law, that, in every place where the remembrance of Thy Name shall be put, Thou wilt come unto us and bless us ; according to that Thy promise, come unto us and bless us, who put now upon this place the memorial of Thy Name, by dedicating it wholly and only to Thy service and worship.

Blessed Saviour, who, in the Gospel, with Thy bodily presence didst honour and adorn the feast of the Dedication of the Temple ; at this dedication of this Temple unto Thee be present also, and accept, Good Lord, and prosper the work of our hands.

Blessed Spirit, without whom nothing is holy, no person or place is sanctified aright, send down upon this place Thy sanctifying power and grace ; hallow it, and make it to Thee an holy habitation for ever.

Blessed and glorious Trinity, by whose power, wisdom, and love all things are purged, lightened, and made perfect ; enable us with Thy power, enlighten us with Thy truth, perfect us with Thy grace, that, both here and elsewhere, acknowledging the glory of Thy eternal Trinity, and in the power of Thy Divine Majesty worshipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity, to be adored for ever.

God the Father, God the Son, and God the Holy Ghost, accept, sanctify, and bless this place to the

end whereunto, according to His own ordinance, we have ordained it ; to be a sanctuary to the Most High, and a Church for the living God. The Lord with His favour ever mercifully behold it, and so send upon it His spiritual benediction and grace, that it may be the house of God to Him, and the gate of heaven to us. Amen.

Hæc precatus Episcopus Baptisterium adit, atque impositâ manu ait,

Regard, O Lord, the supplications of Thy servants, and grant that those children that shall be baptized in this laver of the new birth may be sanctified and washed with the Holy Ghost, delivered from Thy wrath, received into the ark of Christ's Church, receive herein the fulness of grace, and ever remain in the number of Thy faithful and elect children.

Suggestum dein :

Grant that Thy holy word, which from this place shall be preached, may be the savour of life unto life, and as good seed take root and fructify in the hearts of all that shall hear it.

'Αναλογεῖον quoque.

Grant that by Thy holy word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have grace and power to fulfil the same.

Sacram etiam Mensam.

Grant that all they that shall at any time partake at this table, the highest blessing of all, Thy holy

Communion, may be fulfilled with Thy grace and heavenly benediction, and may to their great and endless comfort obtain remission of their sins, and all other benefits of Thy passion.

Locum Nuptiarum.

Grant that such persons as shall be here joined together in the holy estate of matrimony by the covenant of God, may live together in holy love unto their lives' end.

Universum denique Pavimentum.

Grant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss, both in body and soul, in Thine everlasting kingdom.

Tum flexis genibus ante sacram Mensam pergat porro.

Grant that this place, which is here dedicated to Thee by our office and ministry, may also be hallowed by the sanctifying power of Thy Holy Spirit, and so for ever continue through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end.

Grant, as this Chapel is separated from all other common and profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations, may be far from them, and all godly and spiritual cogitations may come in their place, and may be daily renewed and grow in them.

Grant that those Thy servants that shall come into

this Thy holy temple, may themselves be made the temples of the Holy Ghost, eschewing all things contrary to their profession, and following all such things as are agreeable to the same :

When they pray, that their prayers may ascend up into heaven into Thy presence as the incense, and the lifting up of their hands be as the morning sacrifice ; purify their hearts, and grant them their hearts' desire ; sanctify their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same :

When they offer, that their oblation and alms may come up as a memorial before Thee, and they find and feel that with such sacrifices Thou art well pleased :

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth Thee with joyful lips :

When they hear, that they hear not as the word of man, but, as indeed it is, the word of God, and not be idle hearers, but doers of the same.

Populus interea tacitè ingressus in imis substitit dum hæc in Cancellis agerentur ; quibus finitis, sedes quisque suas jussi capessunt, atque ad solennem Liturgiam Sacellani se parant.

Alter Sacellanorum coram sacrâ Mensâ venerans sic incipit :

If we say we have no sin, we deceive ourselves, and the truth, &c.

Confessionem, absolutionem, Dominic. προσευχῶν recitant, &c. Psalmos canunt pro tempore accommodos, Ps. 84, 122, et 132, alternis respondente populo quibus facultas erat et libri. Lectio prima definitur ex 28 Gen. à cer.

primo ad finem. Hymn. Te Deum, &c. Lectio secunda ex secundo capite S. Joh. à versu 13 ad finem. Hymn. Ps. 100.

I believe in God the Father Almighty, Maker of heaven and earth, &c.

Et post usitatas Collectas hanc specialem addidit Episcopus :

O Lord God, mighty and glorious, and of incomprehensible Majesty, Thou fillest heaven and earth with the glory of Thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this room: yet forasmuch as Thou hast been pleased to command in Thy holy law that we should put the remembrance of Thy Name upon places, and in every such place Thou wilt come to us and bless us, we are here now assembled to put Thy Name upon this place, and the memorial of it, to make it Thy house, to devote and dedicate it for ever unto Thee, utterly separating it from all worldly uses, and wholly and only consecrate it to the invocation of Thy glorious Name; wherein supplications and intercessions may be made for all men; Thy sacred Word may be read, preached, and heard; the holy Sacraments, (the laver of regeneration, and the commemoration of the precious death of Thy dear Son,) may be administered; Thy praise celebrated and sounded forth; Thy people blessed by putting Thy Name upon them; we (poor and miserable creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; and I, the least of all Thy servants, noways meet to appear before Thee in so honourable a service; yet being Thou hast oft heretofore been

pleased to accept such poor offerings from sinful men, most humbly we beseech Thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer, graciously to accept at our hands, to receive the prayers of us and all others, who, either now or hereafter entering into this place by us hallowed, shall call upon Thee ; and give us all grace when we shall come into the house of God, that we may look to our feet, knowing that the place we stand on is holy ground, bringing hither clean thoughts and undefiled bodies, that we may wash both our hearts and hands in innocency, and so compass Thine Altar.

Jam alter Sacellanus denuo exiens, et venerans ante sacram Mensam, incipit Litaniam ; in fine cujus recitavit hoc ipse Episcopus :

O Lord God, Who dwellest not in temples made with hands, (as saith the Prophet,) yet hast ever vouchsafed to accept the devout endeavours of Thy poor servants, allotting special places for Thy Divine worship, promising, even there, to hear and grant their requests ; I humbly beseech Thee to accept of this day's duty, and service of dedicating this Chapel to Thy great and glorious Name : fulfil, O Lord, I pray Thee, Thy gracious promises, that whatsoever prayer in this sacred place shall be made according to Thy will, may be accepted by Thy gracious favour, and returned with their desired success, to Thy glory and our comfort. Amen.

Post benedictionem populi cantatur Psalm. 132, conscendit- que suggestum M. Robinson, Theol. Bac., Fundatoris summo

rogatu ; Episcopus hoc ei tandem concessit ; (geminas sorores ille atque Fundator in uxores duxerant, sed utraq̄ue defunctâ, jam tertiis gaudebat thalamis concionator.)

Thema ejus desumptum e 28 cap. Gen. vers 16, 17, inter cætera doctè egit de omnipræsentiâ Divinâ, ubi vis locorum, tum speciatim, (pro beneplacito suo,) in Ecclesiâ, deque reverentiâ et veneratione ibi debitâ.

Pergitur in Liturgiâ, quâ mulier quædam paupercula purificanda ad limen Cancellorum accedens, genua flectit, gratiasque post partum, (solenni Ecclesiæ ritu,) agit : Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Itur dein ad Cœnæ Dominicæ administrationem, Sacellanorum altero ad australem, altero ad septentrionalem partem sacræ Mensæ genu flectente et dicente :

OUR Father, which art in heaven, hallowed be Thy Name, &c.

Ante Epistolæ lectionem hanc specialem Collectam, (unâ cum Collectâ solitâ pro Rege,) recitat Sacellanorum alter :

Most blessed Saviour, Who, by Thy bodily presence at the feast of Dedication, didst honour and approve such devout and religious services as we have now in hand, be Thou present also at this time with us, and consecrate us into an holy temple unto Thyself, that, Thou dwelling in our hearts by faith, we may be cleansed from all carnal affections, and devoutly given to serve Thee in all good works. Amen.

Epistolam secundus Sacellanus, ante sacram Mensam stans, legit ex 1 Cor. cap. 3. à vers. 16. ad finem : SS. Evangelium prior Sacellanus ibidem stans recitat ex 10 cap. S. Johannis à vers. 22. ad finem : dein Symbolum Nicenum, omnibus etiam stantibus.

Post illa Episcopus, sede suâ egressus, coram sacrâ Mensâ sese provolvit atque ait :

Let us pray the prayer of King Solomon, which he prayed in the day of the dedication of his temple, the first temple that ever was ; 2 *Chron.* 6. *ab initio vers.* 18. *ad versum* 40. *Quo finito ait :*

Thus prayed King Solomon, and the Lord appeared unto him, and answered and said unto him, I have heard thy prayer, and have chosen this place for Myself, to be an house of sacrifice ; 2 *Chron.* 7. 12.

Thus did God answer. We have prayed with Solomon ; answer us, O Lord, and our prayer, as Thou didst him and his. Behold the face of Thine Anointed, even Christ our Saviour, and for His sake grant our requests.

Dein in cathedram ibidem se collocat, (assidentibus Thomâ Ridley, Cancellario Episcopi, à dextris, à sinistris verò Doctore Barlo, Archidiacono Winton.) actumque Consecrationis. (pileo tectus,) promulgat in hanc formam :

IN Nomine Domini, Amen. Cùm strenuus vir Richardus Smith de Peer-tree in Comitatu Southampt. Armiger, piâ et religiosâ devotione ductus, Capellam hanc in quodam solo vasto vocato Ridgway-heath, juxta ædes suas communiter nuncupatas Peer-tree, infra parochiam Ecclesiæ paroch. Beatæ Mariæ juxta villam Southampt., dioceseos et jurisdictionis nostræ, continentem intra muros ejusdem in longitudine, ab Oriente ad Occidentem, 50 pedes et dimid. aut circiter, in latitudine verò, ab Aquilone ad Austrum, 20 pedes et dimid. aut circiter, propriis suis sumptibus ædificaverit, erexerit, et construxerit ; eandemque Capellam cancellis

lignis distinxerit ; sacrâ Mensâ decenter instructâ, baptisterio, pulpito, sedibus convenientibus, tam infra super solum quàm supra in modum galeriæ, campanâ etiam aliisque necessariis ad Divinum cultum sufficienter et decenter ornaverit ; nobisque supplicaverit, tam suo nomine quàm aliorum inhabitantium in villâ de Weston, ac hamlettis de Itchin, Ridgway, ac quorundam etiam inhabitantium in manerio nostro de Bitterne, de parochiâ prædictâ, quatenus nos autoritate nostrâ Ordinariâ et Episcopali pro nobis et successoribus nostris, dictam Capellam ab usibus pristinis communibus et profanis quibuscunque separare, et in usus sacros et divinos consecrare et dedicare dignemur.

Nos Lancelotus, permissione divinâ Winton. Episcopus, pio et religioso tam ipsius quàm aliorum in villâ et hamlettis prædictis habitantium desiderio, in hâc parte favorabiliter annuentes, ad Consecrationem Capellæ hujus de novo, propriis sumptibus dicti strenui viri Richardi Smith, sic, ut præfertur, erectæ et ornatae, autoritate nostrâ Ordinariâ et Episcopali procedentes, eandem Capellam ab omni communi et profano usu in perpetuum separamus, et soli Divino cultui ac Divinorum celebrationi in perpetuum addicimus, dicamus, dedicamus ; ac insuper, eâdem autoritate nostrâ Ordinariâ et Episcopali, pro nobis et successoribus nostris, licentiam pariter et facultatem in Domino concedimus ad rem Divinam ibidem faciendam, nempe Preces publicas, et sacram Ecclesiæ Liturgiam recitandam, ac Verbum Dei sincerè proponendum et prædicandum, Sacramenta Sacræ Eucharistiæ et Baptismatis in eâdem ministranda, Matrimonia solemnizanda, Mulieres post puerperium ad gratiarum actionem

publicam recipiendas et adjuvandas, Mortuos sepe-
 liendos, cæteraque quæcunque peragenda, quæ in aliis
 Capellis licitè fieri possunt et solent. Ac, tam Pres-
 bytero in Capellâ prædictâ deservituro, preces Divinas
 dicendi cæteraque præmissa faciendi, quàm Domino
 Richardo Smith, et familiæ ejus, reliquisque in dictis
 locis habitantibus, preces Divinas audiendi, cæteraque
 præmissa percipiendi, plenam in Domino potestatem
 concedimus. Eandemque Capellam ad levamen (An-
 glicè, a chapel of ease) sub dictâ Ecclesiâ parochiali
 B. Mariæ juxta villam Southampt. tanquam Matrice
 Ecclesiâ suâ, quantum in nobis est, et de jure Divino,
 Canonibus Ecclesiæ, et Statutis hujus regni Angliæ
 possumus, in honorem Dei et sacros inhabitantium usus,
 nunc et in futurum consecramus, per nomen Capellæ
 JESU in parochiâ Sanctæ Mariæ juxta villam Southampt.,
 et sic consecratam fuisse, et esse, et in futuris perpe-
 tuis temporibus remanere debere, palam et publicè
 pronunciamus, decernimus, et declaramus; et per no-
 men Capellæ JESU nominamus et appellamus, et sic
 perpetuis futuris temporibus nominandam et appellan-
 dam fore decernimus: privilegiis insuper omnibus et
 singulis in capite usitatis, et Capellis ab antiquo fun-
 datis competentibus, Capellam hanc JESU prædictam
 ad omnem juris effectum munitam et stabilitam esse
 volumus, et quantum in nobis est, et de jure Divino
 possumus, sic munimus et stabilimus per præsentem;
 absque præjudicio tamen ullo, et salvo semper jure et
 interesse Ecclesiæ parochialis Sanctæ Mariæ juxta vil-
 lam Southampt. tanquam Matricis Ecclesiæ; et Rec-
 toris, Guardianorum, aliorumque Ministrorum ejusdem
 pro tempore existentium, (in cujus parochiâ dicta Ca-

PELLA JESU notoriè sita et situata est,) in omnibus et singulis decimis, oblationibus, obventionibus, vadiis, feudis, proficuis, privilegiis, juribus et emolumentis quibuscunque, ordinariis et extraordinariis, eisdem respectivè debitis vel consuetis, ac infra præinctum seu limites Capellæ JESU prædictæ orientibus et provenientibus, et ad dictam Ecclesiam Matricem Sanctæ Mariæ, Rectori, Guardianis, vel aliis Ministris ejusdem de jure vel consuetudine quoquo modo spectantibus vel pertinentibus, in tam amplis modo et formâ, prout eisdem debebantur, aut solvi solebant, ante hanc nostram Consecrationem hujus Capellæ prædictæ.

Proviso, quòd prædictus strenuus vir Richardus Smith, ac ejus hæredes et assignati, alique in dictâ villâ et hamlettis, &c. habitantes, non solùm dictam Capellam, quoties opus fuerit, impensis suis propriis reficere et reparare, sed etiam ad reparationes prædictæ Matricis Ecclesiæ Sanctæ Mariæ juxta villam Southampt., et cœmeterii ejusdem Ecclesiæ, ac ad omnia alia onera, ad quæ cæteri parochiani dictæ Matricis Ecclesiæ teneantur.

Proviso etiam, quòd, tam dictus strenuus vir Richardus Smith, hæredes et assignati ejus, quàm reliqui omnes in dictis villis et hamlettis, &c. habitantes, in signum subjectionis Capellæ hujus sub Ecclesiâ Matrice Beatæ Mariæ juxta Southampt. ac senioritatis ejusdem Ecclesiæ supra dictam Capellam, singulis annis de tempore ad tempus ad festum Paschatis, vel ad festum Pentecostes, ad dictam Ecclesiam Matricem venire, et in dictâ Matrice Ecclesiâ tantùm, non in dictâ Capellâ, (si tutò ad Ecclesiam parochialem venire possint,) Preces audire, et Sacramentum Eucharistiæ ibidem per-

cipere ; vel si tempestate aut alio impedimento detineantur, quo minùs tunc venire possint, tum die Dominico, quo tutò venire possunt, subsequente, venire et Eucharistiam accipere omnino teneantur, absque speciali licentiâ nostrâ, seu Vicarii nostri generalis, in hâc parte obtentâ.

Proviso etiam, quòd in dictâ Capellâ Sacramentum Baptismatis non ministretur, nec Matrimonia solemnizentur, neque Verbum Dei prædicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur, præterquam solis inhabitantibus seu degentibus in villâ, hamlettis, &c. prædict., nec etiam reliquis dictæ Matricis Ecclesiæ parochianis in Occidentali parte ripæ inhabitantibus, inscio vel invito Rectore Ecclesiæ Matricis Sanctæ Mariæ juxta villam Southampt. prædict., seu absque assensu, consensu, et licentiâ ejusdem priùs habitâ et obtentâ.

Et ulteriùs, dicto strenuo Richardo Smith, hæredibus et assignatis suis, liberam et plenam potestatem in Domino concedimus per præsentem, idoneum Presbyterum de tempore in tempus nominandi ad deservendum, et Divina officia in dictâ Capellâ exequenda, à nobis et successoribus nostris de tempore in tempus approbandum et licentiandum : ad quod dictus strenuus vir R. Smith, hæredes et assignati sui, et reliqui in dictis villâ et hamlettis, &c. inhabitantes, de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eâdem Capellâ deservientem, et autoritate nostrâ vel successorum nostrorum, ut præfertur, approbatum et licentiatum, alent et sustinebunt, ac annuale stipendium viginti marcarum ad minimum eidem Presbytero vel Curato præstabunt et

solvent ad quatuor festa, Nativitatis Christi, Annunciationis, Nativitatis Sancti Johannis Baptistæ, et Sancti Michaelis, per æquales portiones, sine ullâ tamen diminutione vel defalcatione juris Ecclesiastici, decimarum, oblationum, vel obventionum quarumcunque ad dictam Ecclesiam parochialem Sanctæ Mariæ, seu ad Rectorem ejus pro tempore existentem, quo modo de jure vel consuetudine spectantium seu pertinentium.

Et ulteriùs, quòd pro sepulturis in Capellâ prædictâ, et in choro seu navi ejusdem, omnibusque aliis in dictâ Capellâ vel extra gerendis, vadia quoad defunctos, tam in domo dicti strenui viri R. Smith, hæredum et assignatorum suorum, quàm in dictâ villâ, hamlettis, &c., Rectori dictæ Ecclesiæ Matricis pro tempore existenti, et successoribus suis, et Guardianis respectivè, et Clerico, cæterisque Ministris dictæ Ecclesiæ parochialis, debitè solvantur, in tam amplis modo et formâ, prout pro sepulturis in choro seu intra cancellos, seu etiam in navi dictæ Ecclesiæ Matricis, solvi consuetum fuit, et prout solvi solet et deberet, si personæ prædictæ intra cancellos seu navim dictæ Matricis Ecclesiæ sepultæ fuissent.

Quòd si autem aliquando defuerit in dictâ Capellâ Presbyter Curatus legitimè per nos aut successores nostros licentiatus et approbatus, tunc prædictus strenuus vir R. Smith, hæredes et assignati sui, ac reliqui in dictâ villâ, et hamlettis, &c. inhabitantes, ad Matricem Ecclesiam convenire, aut ibidem precibus interesse teneantur, prout antè solebant, donec dicta Capella de legitimo Curato, ad ibidem Divina celebranda, idoneè provideatur et idem admittatur. Quòd si autem aliquo tempore in posterum, quod Deus avertat, per continuos

sex menses, per culpam aut negligentiam parochianorum, defuerit idoneus Curatus in dictâ Capellâ, qui ibidem Divina celebret, aut si Curatus sit qui per sex menses continuos non celebret, tunc nobis et successoribus nostris potestatem reservamus, pro eâ vice tantùm, idoneum Curatum ad dictam Capellam nominandi, ad supplendam negligentiam dictorum R. Smith hæredum et assignatorum suorum. Quòd si autem dicta Capella decenter non fuerit reparata, vel instructa libris aliisque ad cultum Divinum necessariis, per tempus prædictum, (nisi ex legitimâ in eâ parte causâ per Episcopum approbandâ hoc contigerit,) tunc in perpetuum post dictos sex menses continuos sic elapsos, teneantur omnes infra præinctum seu limites dictæ Capellæ inhabitantes ad Matricem Ecclesiam convenire, pro Divinis audiendis, prout ante hanc nostram Consecrationem tenebantur; aliquâ in hâc concessione seu Consecratione nostrâ in contrarium non obstante, ac perinde ac si hæc concessio seu Consecratio facta nunquam fuisset.

Postremò reservamus nobis et successoribus nostris, Episcopis Winton., potestatem visitandi dictam Capellam, prout alias Capellas infra nostram Diocesin situatas, communiter nuncupatas Peculiares, ut nobis eisque constet an decenter in reparationibus aliisque conservetur, et an omnia ibidem decenter et secundùm ordinem fiant. Quæ omnia et singula sic reservamus; quoad cætera verò præmissa, quatenus in nobis est, et de jure possumus, pro nobis et successoribus nostris decernimus et stabilimus per præsentés.

Actu demum recitato, veneratur denuo atque inquit.

Blessed be Thy Name, O Lord God, for that it pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of Thy saints upon earth : bless, we beseech Thee, this day's action unto Thy people, prosper Thou the work of our hands unto us, yea, prosper Thou our handy-work.

Finitis precationibus istis, Dominus Episcopus sedem separatim capessit, (ubi priùs,) populusque universus non communicaturus dimittitur, et porta clauditur; prior Sacellanus pergito legendo sententias illas hortatorias ad eleemosynas, interea dum alter Sacellanus singulos Communicaturos adit, atque in patinam argenteam oblationes colligit. Collecta est summa 4l. 12s. 2d. quam Dominus Episcopus concertendam in calicem huic Capellæ donandum decernit. Cæteris rebus ordine gestis, demum Episcopus sacram Mensam redit, (Sacellanis utrisque ad aliquantulum recedentibus,) lotisque manibus, pane fracto, vino in calicem effuso, et aquâ admistâ, stans ait,*

Almighty God our Heavenly Father, Who of His great mercy hath, &c.

Eucharistiam ipse primo loco accipit, sub utrâque specie: proximo loco tradit Fundatori, (quem jam coram sacrâ Mensâ in genua supplicem collocârant,) dein utrique Sacellano. Ad cæteros verò pergentem Episcopum atque panem iis tradentem, prior Sacellanus subsequitur, et calicem ordine porrigit. Cùm vinum, quod priùs effuderat, non sufficeret, Episcopus de novo in calicem ex poculo quod in sacrâ Mensâ stabat effundit, admistâque aquâ, recitat clarè verba illa consecratoria.

Finitâ tandem exhibitione, Dominus Episcopus ad sacræ Mensæ Septentrionem in genibus, recitante quoque populo, ait:

* See page 33, note.

Our Father, Which art in heaven, hallowed be Thy Name, &c.

O Lord our Heavenly Father, we Thy humble servants entirely desire, &c.

Glory be to God on high, and in earth, peace, goodwill towards men.

Concludit denique cum hâc precatone.

Blessed be Thy Name, O Lord, that it hath pleased Thee to put into the heart of this Thy servant to erect an house to Thy worship and service, by whose pains, care, and cost this work was begun and finished. Bless, O Lord, his substance, and accept the work of his hands. Remember him, O our God, concerning this; wipe not out this kindness of his that he hath shewed for the house of his God and the offices thereof, and make them truly thankful to Thee, that shall enjoy the benefit thereof, and the ease of it; and what is by him well intended, make them rightly to use it, which will be the best fruit, and to God most acceptable.

Post hæc vota populum stans dimittit cum benedictione hâc.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

CONSECRATIO CÆMETERII.

Statim à prandio, (quod in adibus suis vicinis Fundator Capellæ satis lautè apparârat domino Episcopo, atque convenarum magnâ frequentia,) ad rem Divinam reversis, alter Sacellanorum præit.

OUR Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, the power, and the glory, for ever and ever, Amen.

Post responsas, Psalmus 90 recitatur alternis.

Post Psalmum Episcopus cum universâ multitudine egreditur Capellâ, atque ad orientalem cæmeterii partem stans, denuo sciscitatur,

Captain Smith, for what have you called us hither again?

Ille schedulam, ut priùs, humillimè porrigit, quam præfatus à Registris recitat in hæc verba.

“ In the name of Richard Smith, of Peer-tree in the county of Southampton, Esquire, R: Reverend Father in God, I present unto you the state of the village of Weston, &c. *ut priùs, usque ad*, the river cannot be passed; whereby it often cometh to pass that they have been constrained to bury their dead in the open fields, the water not being passable; or if they durst venture over, yet the dead body was followed with so little company as was no way seemly.

“ And thus much formerly having been presented to your predecessor, the Right Reverend Father in God, James late Bishop of Winton, and petition to him made to give and to grant leave unto the said Richard Smith to enclose a piece of ground for a burial-place on the east side of the said river, he favourably gave licence and granted power unto the said Richard Smith so to do, as may appear by an instrument under his episcopal seal, bearing date the 23rd of February, in the year of our Lord God, according to the computation of the Church of England, 1617.

“ Which place of burial being now enclosed with a decent rail of timber, at the only proper cost and charges of him the said Richard Smith, with intent and purpose that it might be dedicated and consecrated only and wholly for Christian burial, for him the said Richard Smith and his family, and the said inhabitants, and none other.

“ In which respect I beseech God to accept of this sincere intent and purpose ; and both he and they are together humble suitors to your Lordship as God’s minister, the Bishop and Ordinary of this Diocese, in God’s stead, to accept this his free-will offering, and to decree this ground severed from all former common and profane uses, and to sever it, as by the word of God and prayer, and other special religious duties, to dedicate and consecrate it to be a cemetery or place of Christian burial, as aforesaid, wherein their bodies may be laid up until the day of the general resurrection : promising that they will ever so hold it for holy ground, and use it accordingly, applying it to no other use but that only ; and that they will from time to time,

and ever hereafter, as need shall be, see it conveniently repaired and fenced in such sort as a cemetery or burying-place ought to be.”

Hoc ipsum verò, (ab Episcopo paucis interrogatis,) vivá voce confirmant Fundator, et qui è viciniá.

Lectio prima desumitur è 23. Gen. Secunda Lectio destinabatur è primá Epist. ad Cor. cap. 15. à vers. 15. ad finem, propter angustias temporis ommissa.

Tum dominus Episcopus in genua ibi submissus precatur.

O Lord God, Thou hast been pleased to teach us in Thy Holy Word, as to put a difference between the soul of a beast and the spirit of a man,—for the soul of a beast goes down to the earth from whence it came, and the spirit of man returneth unto God that gave it,—so to make diverse accompts of the bodies of mankind and the bodies of other living creatures ; in so much as the body of Adam was resolved on, and afterwards the workmanship of Thine own hands, and endued with a soul from Thine own breath ; but much more since the second Adam, Thy blessed Son, by taking upon Him our nature, exalted this flesh of ours to be flesh of His flesh, Whose flesh Thou sufferedst not to see corruption : so that the body returns to the earth, and the soul to Him that gave it. It shall from thence return again ; it is but a rest, and a rest in hope, (as saith the Psalmist ;) for it is a righteous thing with God that the body, which was partaker with the soul both in doing and suffering, should be raised again from the earth to be partaker also with the soul of the reward or punishment which God in mercy or justice shall reward, not to one of them alone, but jointly to them both.

There being then so great difference, it is not Thy will, O Lord, that our bodies should be cast out as the bodies of beasts, to become dung for the earth, or our bones lie scattered abroad to the sight of the sun ; but, when Thy servants are gathered to their fathers, their bodies should be decently and seemly laid up in the bosom of the earth from whence they were taken.

Neither is it Thy pleasure, O Lord, that they should be buried as an ass in the open fields, but in a place chosen and set apart for that purpose.

For even so from the beginning we find the holy Patriarch Abraham, (the Father of the faithful,) would not bury his dead in the common fields ; nay, nor amongst the bodies of Hethites, who were heathen men : but purchased a burial-place for himself in the plain of Mamre, which being, as it were, the churchyard of the Patriarchs, therein they laid the dead bodies of Sarah his wife, of himself, his son Isaac and Rebecca his wife ; after them, Jacob and Leah were buried there.

After this manner did the Patriarchs in old time, who trusted in God, sever themselves places for burial : whose children we are so long as we do their works, and walk in the steps of their most holy faith.

Ensuing, then, the steps of the faith of our father Abraham, we for the same purpose have made choice of the very same place wherein we now are ; that it may be as the cave of Mamre, even God's storehouse for the bodies of such our brethren and sisters to be laid up in as He shall ordain there to be interred, there to rest in the sleep of peace till the last trump

shall awake them ; for they shall awake and rise up, that sleep in the dust ; for the dew shall be as the dew of herbs, and the earth shall yield forth her dead.

We beseech Thee, good Lord, to accept this work of ours in shewing mercy to the dead : and mercifully grant, that they whose bodies shall be here bestowed, and we all, may never forget the day of putting off the tabernacle of this flesh ; but that living we may think upon death, and dying we may apprehend life, and rising from the death of sin to the life of righteousness, which is the first rising of grace, we may have our parts in the second, which is the rising to glory by Thy mercy, O most gracious Lord God, Who dost live and govern all things, world without end.

Priorem dein formulam per omnia secutus, in cathedram ibi se collocat, atque actum Consecrationis promulgat.

IX Dei nomine. Amen. Nos Lancelotus, permissione Divinâ Winton. Episcopus, hunc locum jacentem in vasto solo vulgò nuncupatum Ridgway-heath, infra parochiam Ecclesiæ parochialis Sanctæ Mariæ, &c., et jam propriis sumptibus strenui viri Richardi Smith de Peer-tree, Armigeri, in circuitu Capellæ, noviter ab eo quoque propriis sumptibus suis constitutæ, palis inclusum et arboribus consitum ; continentem in longitudine 148 pedes aut circiter, in latitudine 124 pedes aut circiter, in toto verò circuitu 435 pedes aut circiter ; à pristinis aliisque quibuscunque communibus usibus et profanis in usus sacros separandum fore decernimus, et sic separamus ; ac eundem inhabitantibus vel degentibus in familiâ R. Smith, in villâ de Weston, hamlettis de Itchin, Wolston, Ridgway, et

in parte manerii de Bitterne, quæ est de parochiâ Sanctæ Mariæ juxta Southampt., in Cœmeterium sive locum sepulturæ pro corporibus inibi decedentium Christiano ritu humanis, quantum in nobis est, ac de jure et Canonibus Ecclesiasticis, ac de Statutis hujus regni Angliæ possumus, autoritate nostrâ Ordinariâ et Episcopali assignamus: ac per nomen Cœmeterii Capellæ JESU designamus, dedicamus, et in usum prædictum consecramus; ac sic assignatum, dedicatum, et consecratum fuisse et esse, et in futurum perpetuis temporibus remanere debere, palam ac publicè declaramus; ac Cœmeterium Capellæ JESU deinceps in perpetuum nuncupandum decernimus: privilegiis insuper omnibus et singulis Cœmeteriis et locis sepulturæ ab antiquo consecratis et dedicatis competent. Cœmeterium prædictum sive locum sepulturæ ad omnem juris effectum munitum esse volumus, et, quantum in nobis est et de jure possumus, sic munimus et stabilimus per præsentem.

Proviso tamen quòd prædict. Richardus, hæredes et assignati sui, ac reliqui in dictâ villâ, hamlettis, &c., inhabitantes, propriis suis sumptibus dictum Cœmeterium de tempore in tempus in decenti statu conservabunt, et clausuras ejus, quoties opus fuerit, sufficienter et convenienter reparabunt. Salvis etiam et omnino reservatis Rectori Ecclesiæ parochialis Sanctæ Mariæ prædictæ, ac Guardianis aliisque Ministris dictæ Ecclesiæ pro tempore existentibus in perpetuum, omnibus et singulis oblationibus, mortuariis, feudis et vadiis, pro omnibus et singulis sepulturis mortuorum in hoc Cœmeterio, aut ratione eorundem, de jure sive consuetudine debitæ, et in tam amplis modo et formâ ac

si personæ prædictæ sepultæ fuissent in Cœmeterio Matricis Ecclesiæ prædictæ. Quas quidem oblationes, et mortuaria, feuda, et vadia omnia et singula, sic de jure ac consuetudine debita Rectori, Guardianis, et Ministris dictæ Matricis Ecclesiæ pro tempore existentibus, in perpetuum solvendi, quantum in nobis est, et jura patiuntur, reservamus per præsentés : salvâ item nobis et successoribus nostris, tanquam loci Ordinariis, potestate visitandi dictum Cœmeterium de tempore in tempus, et inquirendi an sufficienter reparatum fuerit in clausuris, et an omnia ibi decenter et secundum ordinem fiant ; et, si minùs fiant, per censuras ecclesiasticas corrigendi.

His finitis precatur denuo.

Lord God of Abraham, Isaac, and Jacob, Who because Thou art the God, not of the dead, but of the living, shewest hereby that they are living and not dead, and that with Thee do live the spirits of all them that die in the Lord, and in whom the souls of them that are elect, after they be delivered from the burden of this flesh, be in joy and felicity ; Thou hast said Thou wilt turn men into small dust, and after that wilt say, Return again, you children of men : Thou art the God of truth, and hast said it ; Thou art the God of power and might, and wilt do it, by that power whereby Thou art able to subdue all things unto Thyself, and bring to pass whatsoever pleaseth Thee in heaven and earth, with whom nothing is impossible.

Lord Jesu Christ, Who art the resurrection and the life, in whom if we believe, though we be dead, yet shall we live ; Who by Thy death hast overcome death, and

by Thy rising again hast opened to us the gate of everlasting life; Who shalt send Thine Angels, and gather the bodies of Thine elect from all the ends of the earth, and especially those who by a mystical union are flesh of Thy flesh, and in whose hearts Thou hast dwelt by Faith: we humbly beseech Thee for them whose bodies shall in this place be gathered to their fathers, that they may rest in this hope of resurrection to eternal life through Thee, O blessed Lord God, Who shalt change their vile bodies, that they may be like Thy glorious body, according to the mighty working whereby Thou art able to bring all things, even death and all, into subjection to Thyself.

Holy and blessed Spirit, the Lord and Giver of life, Whose temples the bodies of Thy servants are by Thy sanctifying grace dwelling in them; we verily trust that their bodies that have been Thy temples, and those hearts in which Christ hath dwelt by Faith, shall not ever dwell in corruption, but that, as by Thy sending forth Thy breath at first we received our being, motion, and life in the beginning of the creation, so at the last, by the same Spirit sending forth the same breath in the end of the consummation, life, being, and moving shall be restored us again; so that after our dissolution, as Thou didst shew Thy holy prophet, the dry bones shall come together again, bone to his bone, and sinews and flesh shall come upon them, and Thou shalt cause Thy breath to enter into them, and we shall live; and this corruption shall put on incorruption, and this mortal shall put on immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctify, and bless this place to that end

whereunto according to Thine own ordinance we have ordained it, even to bestow the bodies of Thy servants in, till, the number of Thine elect being accomplished, they with us, and we with them, and with all other departed in the faith of Thy holy Name, shall have our consummation and bliss both in body and soul in Thy eternal and everlasting glory.

Blessed Saviour, that didst for this end die and rise again, that Thou mightest be Lord both of the living and the dead ; whether we live or die, Thou art our Lord, and we are Thine ; living or dying we commend ourselves unto Thee: have mercy upon us, and keep us Thine for evermore.

Reintrantes igitur Capellam cantant priorem partem Psal. 16. Conscendit suggestum magister Mathæus Wren ; Thema ei posterior pars vers. 17. cap. 2. S. Joan. Zelus domûs tuæ, &c. Agit de affectibus in Christo, zelo inter cæteros ; nec illo falso, sed pro Deo ; nec cæco, sed secundum scientiam ; pro domo, pro cultu Dei ; de præsentia Dei, præcipuè in templis ; magno non morum solummodo nostrorum, sed spei quoque et Fidei incremento fulcimentoque : Deum locorum distinctione gaudere confirmat, tum exemplo mirifico Jacobi tantopere distinguentis Bethel ; tum maximo omnium miraculo, quo Christus mercatores è Templo ejecit. Enarratis Christi per hoc factum devotionibus, concludit in debitam à nobis templorum reverentiam, atque istius Fundatoris encomium meritissimum.

Cantatur pars reliqua ; et vespertina preces, (incipiendo jam à symbolo Apostolico,) secundum communem Ecclesiæ formulam, finiuntur.

A FORM OF CONSECRATING CHURCHES, CHAPELS, AND CHURCHYARDS, *passed in the Lower House of Convocation, 1712, with a design to have it established among the Offices of the Liturgy, and compiled chiefly for the Consecration of the (50) new Churches; copied from the Journal of the House, and never before made public.*

When the Bishop and the Clergy, (of which there shall be two at least,) have entered the Church or Chapel in their several habits, let them, as they walk up from the west to the east end, repeat alternately the 24th Psalm, the Bishop beginning, "The earth is the Lord's," with "Gloria Patri."

When they are come to the Lord's Table, the Bishop, sitting in his chair, shall have the instrument of Dedication, Donation, and Endowment of the Church or Chapel, Churchyard or Burial-place, presented to him by the Founder or some proper substitute, which he shall cause to be read by his Register, or other officer deputed for that purpose; and, after that, the Bishop shall lay such instrument or instruments upon the Table, and, standing on the north side, shall turn to the Congregation, and say,

DEARLY beloved in the Lord, forasmuch as in all ages of the world, devout and holy men, moved either by the secret inspiration of the Holy Spirit, or by express command of God, or by their own reason and sense of the natural decency of things, have erected

Houses, Tabernacles, Temples, Synagogues, and Churches for the worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility when they approach His sacred presence ; all which pious designs have been approved, and graciously accepted by our Heavenly Father ; let us not doubt but He will also favourably approve this our godly purpose of sanctifying this place, and setting it apart in solemn manner to the performance of the several offices of our religious worship ; and let us faithfully and devoutly beg His blessing on this our undertaking, and say,

[Here let the Bishop kneel on the north side of the Table.]

O Eternal God, mighty in power, of majesty incomprehensible, Whom even the Heaven of heavens cannot contain, much less the walls of Temples made with hands, and Who yet hast graciously been pleased to promise Thy especial presence in whatever place even two or three of Thy faithful servants shall assemble in Thy Name, to offer up their supplications and their praises to Thee ; vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place, (with all humility and readiness of heart,) for ever, to the honour of Thy great Name, separating it from henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to Thy service, for reading Thy most holy Word, for celebrating Thy blessed Sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and

thanksgiving, for blessing Thy people in Thy Name, and for performance of all other holy ordinances. Accept, O Lord, this service at our hands ; and bless it in such manner, and with such success, as may tend most to Thy Glory, and the furtherance of our happiness, through Jesus Christ our blessed Lord and Saviour. Amen.

We know, O Lord, we are not worthy to appoint unto Thee any place, or offer to Thee anything belonging to us ; yet we beseech Thee, out of Thine infinite goodness, to be present now among us in this religious action, and graciously to accept and prosper this our undertaking. Receive the prayers and intercessions of us and all other Thy servants, who, either now or hereafter entering into this Thy House, shall call upon Thee ; and give both them and us grace, (whenever we draw near to Thy courts,) to prepare our hearts with reverence and godly fear ; affect us with an awful apprehension of Thy Heavenly Majesty, and with a deep sense of our own unworthiness to appear before Thee, that, so approaching Thy Sanctuary with lowliness and devotion, we may be careful to bring with us clean thoughts, pure and humble hearts, bodies undefiled, and minds sanctified, and, washing our hands in innocency, may come to Thine Altar an acceptable people, through Jesus Christ our Lord. Amen.

After this, let the Bishop, continuing where he is, say the following prayers, standing up, and with his face to the Congregation.

Regard, O Lord, the supplications of Thy servants, and grant that whosoever shall be dedicated to Thee

in Thy house by baptism may be sanctified with the Holy Ghost, delivered from Thy wrath, received into the Ark of Christ's Church, and ever remain in the number of Thy faithful and elect children. Amen.

Grant, O Lord, that they who in this place shall, in their own persons, undertake to renew the promises and vows made by their sureties for them at their baptism, and thereupon shall be confirmed by the Bishop, may receive such a measure of Thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace to their lives' end. Amen.

Grant, O Lord, that whosoever shall, in this place, receive the blessed Sacrament of the body and blood of Christ Thy Son, may come with faith, charity, and true repentance, and, being fulfilled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His passion. Amen.

Grant, O Lord, that by Thy holy Word, which shall be read and preached within this place, the hearers may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen.

Grant, O Lord, that whosoever shall be joined together, in this place, in the holy estate of matrimony, may surely perform and keep the vow and covenant betwixt them made, and may remain in perfect love and peace together unto their lives' end. Amen.

Grant, we beseech Thee, blessed Lord, that whosoever shall draw near unto Thee, in this house, to give Thee thanks for the great benefits they have received at Thy hands, to set forth Thy most worthy praise, to

hear Thy most Holy word, or to ask such things as are requisite and necessary as well for the body as the soul, may do it with that stedfastness of faith, that seriousness, attention, and devout affection, that Thou mayest accept their bounden duty and service, giving them grace to be doers of Thy word, and not hearers only, and vouchsafing to them whatever else in Thy infinite wisdom and goodness Thou shalt see to be most expedient for them; and this we beg for Jesus Christ His sake, our blessed Lord and Saviour. Amen.

After this, let one of the Priests, (the appointed Curate of the place, if he be present,) begin the service for the day, except where it is otherwise ordered.

Proper Psalms, 84, 122, 132.

First Lesson, 1 Kings, c. viii. from v. 22 to v. 62.

Second Lesson, St. John, c. ii. from v. 13 to the end.

In the Second Service, after the Commandments, and one of the Collects for the Queen, instead of the Collect for the day, shall be used these following:

O Lord Almighty, King of heaven and earth, Who, in the day-time by a cloud, and in the night by fire, didst declare Thy presence by Thy moving tabernacle in the wilderness, and, by like sensible and glorious manifestations of Thyself, didst consecrate the Temple of Jerusalem for the place of Thy settled abode among Thy chosen people, vouchsafe, we beseech Thee, to encompass this Thy house, and all that are in it, with Thy gracious favour; inflame our hearts with that holy fire from heaven that may consume in us whatsoever is vile and earthy, and kindle in our souls a

fervent and constant love of Thee; make us truly sensible how great an honour it is to be admitted into Thy sanctuary, to present ourselves and our supplications before the throne of Thy grace, that so we may never presume to approach Thy house with hypocritical and cold devotions, drawing near unto Thee with our lips while our hearts are far from Thee. Let us always approach Thy holy courts with reverence and godly fear; let us behave ourselves in Thy sanctuary as mindful of Thine especial presence, so that we may depart thence endued with greater measures of Thy grace, and fulfilled with Thy heavenly benedictions; through Jesus Christ our Lord, to whom with Thee, O Father, and the Holy Ghost, be ascribed, as is most due, all glory, might, and majesty, both now and evermore. Amen.

O most blessed Saviour, Who, by Thy gracious presence at the feast of Dedication, didst approve and honour such religious services as this which we are now performing unto Thee, be present at this time with us also by Thy Holy Spirit: and, because holiness becometh Thine house for ever, sanctify us, we pray Thee, that we may be living temples, holy and acceptable unto Thee; and so dwell in our hearts by faith, and possess our souls by Thy grace, that nothing which defileth may enter into us, but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve Thee in all good works, Who art our Saviour, Lord, and God, blessed for evermore. Amen.

The Epistle, 1 Cor. c. iii. from v. 16 to the end.

The Gospel, St. John, c. x. from v. 22 to v. 30.

After the Communion, before the final blessing, let the Bishop say,

Blessed be Thy Name, O Lord God, for that it pleaseth Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech Thee, the religious performance of this day ; and grant that in this place, now set apart to Thy service, Thy holy Name may be worshipped in truth and purity to all generations, through Jesus Christ our Lord. Amen.

If the Church to be consecrated be one of those which are ordered to be built by the late Act of Parliament, let the Bishop also say,

Blessed be Thy Name, O Lord God, that it hath pleased Thee by Thy good Spirit to dispose our Sovereign Lady, and the Estates of this realm, to supply the spiritual wants of Thy people, by appointing this and many other Churches to be erected and dedicated to Thy worship and service : multiply Thy blessings upon them for their pious regard to Thy honour and to the good of souls ; remember them concerning this, and wipe not out the kindness they have shewn to Thy Church, and to the offices thereof ; and grant that our gracious Queen may see and long enjoy the fruits of her godly zeal, in the edification of the members of our Church, and in the reduction of those that have strayed from it, that we may all live together in the unity of the Spirit, and in the bond of peace, through Jesus Christ our Lord. Amen.

If the Church or Chapel was built and endowed by any private person or persons then alicc, let the Bishop say the following prayer :

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the heart of Thy servant, (or servants,) N—— to erect this house to Thy honour and worship. Bless, O Lord, him, (her, or them,) his, (her, or their) family and substance, and accept the work of his, (her, or their) hands; remember him, (her, or them) concerning this; wipe not out this kindness that he, (she, or they) hath (or have) shewed for the house of his, (her, or their) God and the offices thereof; and grant that all they, who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it, to the glory of Thy blessed Name, through Jesus Christ our Lord. Amen.

The peace of God—

When the service in the Church is finished, let the Bishop and Clergy, with the people, go into the Churchyard, and, standing in some convenient place, let the Bishop say the following prayer.

O God, Who hast taught us in Thy holy word that there is a difference between the spirit of a beast that goeth downwards to the earth, and the spirit of a man which ascendeth up to God who gave it; and likewise by the example of Thy holy servants, in all ages, hast taught us to assign peculiar places where the bodies of Thy saints may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their faithful Redeemer: accept, we beseech Thee, this charitable work of ours in separating this

portion of ground to that good purpose, and give us grace, that, by the frequent instances of mortality we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom ; that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to life with Him, who died for our sins, and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

If there be only a Churchyard to be consecrated, adjoining to any Church or Chapel, let the common service of the day be read in the Church or Chapel, and at the end thereof let the instrument of Donation be read before the Bishop in the Churchyard ; and then let the Bishop use the foregoing prayer.

But if the Churchyard or Burial-place be remote from the Church or Chapel, it shall suffice to use only the prayer appointed for that purpose, the instrument of Donation being first read.

A FORM * OF CONSECRATING CHURCHES, CHAPELS, AND CHURCHYARDS OR PLACES OF BURIAL, (adopted by Convocation, July 1, 1715.)

When the Bishop and the Clergy, of which there shall be two at least, have entered the Church or Chapel in their several habits, let them, as they walk up from the west to the east end, repeat alternately the 24th Psalm, the Bishop beginning, " The earth is the Lord's," &c., with " Gloria Patri."

When they are come to the Lord's Table, the Bishop, sitting in his chair, shall have the instrument of Dedication, Donation, and Endowment of the Church or Chapel, Churchyard or Burial-place, presented to him by the Founder or some proper person, which he shall cause to be read by his Register, or other officer deputed for that purpose; and, after that, the Bishop shall lay such instrument or instruments upon the Table, and, standing on the north side thereof, shall turn to the Congregation and say,

DEARLY beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by express command of God, or by their own reason and sense of the natural decency of things, have erected Houses for the public worship of

* This form is taken from the records of the *Upper House*, as approved by the Bishops.

God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility in His service ; which pious works have been approved and graciously accepted by our Heavenly Father : let us not doubt but He will also favourably approve this our godly purpose of setting apart this place in solemn manner to the performance of the several offices of our religious worship, and let us faithfully and devoutly beg His blessing on this our undertaking, and say,

The Bishop, kneeling, shall say the prayer following :

O Eternal God, mighty in power, of majesty incomprehensible, Whom the Heaven of heavens cannot contain, much less the walls of Temples made with hands, and Who yet hast been graciously pleased to promise Thy especial presence in whatever place even two or three of Thy faithful servants shall assemble in Thy Name to offer up their supplications and their praises to Thee ; vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place with all humility and readiness of heart to the honour of Thy great Name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to Thy service, for reading therein Thy most holy Word, for celebrating Thy holy Sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and thanksgivings, for blessing Thy people in Thy Name, and performing of all other ordinances. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to

Thy glory, and the furtherance of our happiness, through Jesus Christ our blessed Lord and Saviour. Amen.

After this, let the Bishop stand up, and, turning his face toward the Congregation, say the following prayers :

Regard, O Lord, the supplications of Thy servants, and grant that whosoever shall be dedicated to Thee in this house by baptism may be sanctified with the Holy Ghost, delivered from Thy wrath, received into the Ark of Christ's Church, and ever remain in the number of Thy faithful and elect children. Amen.

Grant, O Lord, that they who at this place shall, in their own persons, undertake to renew the promises and vows made by their sureties for them at their baptism, may receive such a measure of Thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace to their lives' end.

Grant, O Lord, that whosoever shall receive, in this place, the blessed Sacrament of the body and blood of Christ Thy Son, may come to that holy ordinance with faith, charity, and true repentance, and, being filled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His passion. Amen.

Grant, O Lord, that by Thy holy Word, which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen.

Grant, O Lord, that whosoever shall be joined together, in this place, in the holy estate of matrimony,

may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end. Amen.

Grant, we beseech Thee, blessed Lord, that whosoever shall draw near unto Thee, in this place, to give Thee thanks for the great benefits they have received at Thy hands, to set forth Thy most worthy praise, to confess their sins unto Thee, humbly to beg Thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary as well for the body as the soul, may do it with that stedfastness of faith, that seriousness, attention, and devout affection of mind, that Thou mayest accept their bounden duty and service, and vouchsafe to them whatsoever else in Thy infinite wisdom Thou shalt see to be most expedient for them. And this we beg for Jesus Christ His sake, our blessed Lord and Saviour. Amen.

After this, let one of the Priests, (the appointed Curate of the place, if he be present,) begin and read the service for the day, except where it is otherwise ordered.

Proper Psalms, 84, 122, 132.

The first Lesson, 1 Kings, chap. viii. from vers. 22 to vers. 62.

Second Lesson, Hebrews, x. from vers. 19 to vers. 26.

Then go on with the rest of the service, as upon Litany days : after which, let the Bishop proceed to the Communion service, and after the Commandments, and one of the Collects for the King, instead of the Collect for the day, shall be used this following :

O most Gracious Lord God, we acknowledge that we are not worthy to offer unto Thee anything belonging

to us, yet we beseech Thee out of Thine infinite goodness graciously to accept the dedication of this place to Thy service, and to prosper this our undertaking ; receive the prayers and intercessions of us and all other Thy servants, who, either now or hereafter entering into this house, shall call upon Thee, and give both them and us grace to prepare our hearts to serve Thee with reverence and godly fear ; affect us with an awful apprehension of Thy heavenly Majesty, and with a deep sense of our own unworthiness, that so approaching Thy sanctuary with lowliness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may be an acceptable people in Thy sight, through Jesus Christ our Lord. Amen.

Epistle, 1 Cor. xi. from vers. 17 to 19.

Gospel, St. John ii. from vers. 13 to 17.

Then shall follow the Nicene Creed and Sermon ; after which, the Bishop is to proceed in the service of the Communion. If the Church or Chapel was built and endowed by any private person or persons, then the Bishop may add the following prayer, immediately after the "Gloria in excelsis :"

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the heart of Thy servant N—— to erect this house for Thy honour and worship. Bless, O Lord, him, his family and substance, and accept this his pious charitable work ; remember him concerning this, wipe not out this kindness that he hath shewed for Thy house and the offices thereof, and grant that all they who shall enjoy the benefit of this pious work may shew forth their thankfulness by

making a right use of it, to the glory of Thy blessed name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, &c.

The peace of God, &c.

When the service in the Church is finished, let the Bishop and Clergy with the people go into the Churchyard, and, standing in some convenient place, let the Bishop say the following prayers :

O God, who hast taught us in Thy holy word that there is a difference between the spirit of a beast that goeth downward to the earth, and the spirit of a man which ascendeth up to God who gave it ; and likewise hast taught us that the bodies of Thy saints are committed to the ground in sure and certain hope of the resurrection to eternal life : accept, we beseech Thee, this charitable work of ours in separating this portion of ground, that they may rest in peace, and be preserved from all indignities ; and give us all grace, that, by the frequent instances of mortality we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom, that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection with Him, who died for our sins, and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

If there be only a Churchyard to be consecrated, adjoining to any Church or Chapel, let the common service of the day be read in the Church or Chapel, and at the end thereof let the instrument of Donation be read before the Bishop in the Churchyard, and then let the Bishop use the foregoing prayer.

But if the Churchyard or Burial-place be remote from the Church or Chapel, it shall suffice to use only the prayer before appointed for that purpose, the instrument of Donation being first read.

DE ECCLESIIS ET CAPELLIS.

*Modus procedendi, in negotio Consecrationis et Dedicacionis
Ecclesie Parochialis, et Cœmeterii ejusdem Ecclesie.*

Regist. Episc. London. Laud. fol. 7.

*Dedicatio et Consecratio Ecclesie Parochialis Sancti
Johannis, in villâ de Stanmore Magnâ, in comitatu
Middlesexie, (noviter extractæ in agro, eidem villæ
sive oppido, contiguo,) unâ cum Cœmeterio eidem ad-
jacente.*

Juxta villam, sive oppidum, de Stanmore Magnâ prædictâ, pristinis temporibus, erecta fuit Ecclesia, quæ, (per multas temporum vices rerumque discrimina,) integra stetit et inconcussa; *donec*, vetustate ruinosâ, hominum incuriâ, de eâ minimè cogitantium, collapsura penitùs fuerit, et dirutura funditùs; *quibus* ruinis, ne inopinatò laboraret, venerabilis vir Dominus *Johannes Wolstenholme*, Miles, (qui in dictâ villâ tantùm nutritus fuit,) heroicis planè animos gestans atque inspiratos de Cœlo, commune hoc religionis dispendium privatis, sed non minimis, redemit expensis; et Ecclesiam egregiam, (quam Deo, ejusque Divino cultui, dicari supplex vovit,) ab antiquâ Ecclesiâ remotam, sed oppido magis contiguam, et in agro Stanmoriensi, parochianis magis accommodam, (licentiâ sive facul-

tate reverendi in Christo patris Domini Episcopi London. priùs obtentâ,) magnificè extruxit.

Spectato itaque probatoque Ecclesiæ hujus omni apparatu, adest tandem reverendus in Christo pater *Gulielmus*, honorandissimus Dominus London. Episcopus, decimo septimo die Julii, anno Domini Millesimo sexcentesimo tricesimo secundo, horâ octavâ matutinâ aut eò circiter ; erat autem dies Martis.

Episcopus statim ingressus Ecclesiam induit se episcopalibus, et sequentes eum, qui à sacris domesticis, venerabiles viri *Willielmus Heywood* et *Willielmus Bray*, sacræ Theologiæ Baccalaurei, sacerdotalibus induuntur.

Egressus denique Episcopus cum illis, (convenarum magnâ stipante catervâ,) Fundatorem Ecclesiæ affari auditur in hæc ferè verba :

“ Sir John Wolstenholme, you have often been an earnest suitor to me that I would come hither to you ; now I am come, I would know what you have to say to me.”

Tunc ille, summâ cum reverentiâ, schedulam petitoriam humillimè porrigit, quam suo nomine recitari cupit ; quam, ad ejus instantiam, venerabilis vir *Arthurus Ducke*, Legum Doctor, dicti reverendi patris Vicarius in spiritualibus generalis et Officialis principalis, clarâ voce sic perlegit :

Petitio Fundatoris Ecclesiæ et Parochianorum.

“The humble Petition of the Right Worshipful Sir John Wolstenholme, Knight, and of the Rector, Church-

wardens, and Parishioners of Great Stanmore, in the County of Middlesex,

“Humbly sheweth,

“That whereas the ancient fabrick of the Parish Church of *Great Stanmore* aforesaid was much ruined and decayed, and the access thereunto very incommodious for the Parishioners; and whereas, by your Honour’s authority, the fabrick of the said Church was demolished and pulled down, and the same now rebuilt and re-edified at the proper cost and charges of the said Sir John Wolstenholme, and now placed, with the approbation of your Lordship, and the Parishioners’ general consent, in this place, as most convenient for the inhabitants; and whereas the Right Worshipful Sir Thomas Lake, Knight, William Robinson, and Barbara Burnell, Widow, have freely given this parcel of ground for the building of the said Church thereupon, and for a Churchyard to be thereunto annexed :

“Our most humble petition, therefore, to your Honour is, that you would be pleased, by virtue of your Pastoral and Episcopal office, to separate the said place from all profane uses; to *dedicate* and *consecrate* the same to the honour and worship of God; and assign it to be, perpetually, our Parish Church and Churchyard, to the use aforesaid. And your Petitioners shall daily pray,” &c.

Post hæc, Episcopus; “*Sir, if this be your desire, and of the Parishioners, in the name of God let us begin.*”

Orditur igitur à Psalmo vicesimo quarto; “*The earth is the Lord’s, and all that therein is,*” &c.

Dicto autem "*Glory be to the Father,*" &c., paulatim se promovit Episcopus ad portam Ecclesiæ, atque ait, Psalmo centesimo vigesimo secundo ; "*I was glad when they said unto me, We will go into the house of the Lord,*" &c.

Substitit itaque præ foribus universa multitudo cum Fundatore et Sacellanis, qui genua statim flectunt, ubi spectari commodè audirique possint à plebe ; atque Episcopus ait, "*Let us dedicate and offer unto God this place with the same prayer that King David did dedicate and offer up his.*" "*Blessed be Thou, O Lord God,*" &c.

Hæc precatus *Baptisterium* adit, atque impositâ manu ait, "*Regard, O Lord, the supplications of Thy servants,*" &c.

Suggestum dein ; "*Grant that Thy Holy Word, which from this place shall be read,*" &c.

Sacram etiam Mensam ; "*Grant that all they that shall at any time partake at this Table,*" &c.

Locum Nuptiarum, "*Grant that such persons as shall be here joined in the holy estate of Matrimony,*" &c.

Universum denique *Pavimentum* ; "*Grant to such bodies as shall be here interred,*" &c.

Tunc, flexis denuò genibus ante sacrosanctam Mensam, pergit porrò ; "*Grant that this place, which is here dedicated unto Thee by our office and ministry,*" &c.

His solenni ac Divino celebratis ordine, reverendus pater antedictus Ecclesiam prædictam exivit, ac ad areas, sive fundos pro defunctorum sepulturâ assignatos, accessit ; dictosque fundos, sequentibus eum Sacellanis, ac venerabili viro Domino Johanne Wolstenholme, Milite, Domino Thomâ Lake, Milite, Arthuro

Ducke, Legum Doctore, multisque aliis ibidem parochianis, circumivit; ac, in Templum rediens, infantulum quendam baptizavit nomenque *Johannis* eidem imposuit.

Modò præmissis debitè peractis, reverendus pater prædictus, à præfatâ Ecclesiâ, ad aream, sive fundum sepulturæ prædictum, flexit gressus; eundemque fundum, sive aream, et totam illius superficiem sepulturæ destinata, non solùm circuitu circumscripsit, sed Cœmeterii titulo, et à fundis adjacentibus secluserit, cadaverum compositioni, à profanis usibus, dedicavit et separavit, ita orans; “*O Lord God, Thou hast been pleased to put a difference,*” &c.

Dein venerabiles viri Domini Thomas Lake et Johannes Wolstenholme, Milites, Willielmus Robinson, et Barbara Burnell, Vidua, totum et omne jus et interesse respectivè suum in fundo sive areâ, infra cujus limites Ecclesiæ fabrica et Cœmeterium hujusmodi continentur, in usus prædictos liberè, spontè, et voluntariè dederunt et obtulerunt, prout per indenturas suas, inde factas et dicto reverendo patri oblatas, pleniùs appareat; et ne postera progenies sacrum fundum, in quo antiqua et demolita Ecclesia nuper stetit, profanare, aut Cœmeterium ejusdem, in usus communes, præsumat, dictus reverendus pater, autoritate suâ Ordinariâ et Episcopali, decrevit, ut imperpetuum nullo profano violetur usu, ut sepibus muniretur, dictumque fundum (sic separatum) Rectori Ecclesiæ pro tempore existenti, ejusque successoribus pro eorum respectivè temporibus existentibus, cum consensu majoris et dignioris partis inhabitantium tunc præsentium, in perpetuum allocavit et destinavit.

His finitis, venerabilis vir Arthurus Ducke, Legum Doctor, vicarius antedictus, sententiam Dedicationis, sive Consecrationis, Cœmeterii prædicti eidem reverendo patri præsentavit; Dominationem suam obnixè rogans ex parte parochianorum dictæ Parochiæ, quatenus, virtute officii sui pastoralis, dictam sententiam promulgare ac fundum prædictum à communibus usibus, ac in usus sacros, dedicare dignaretur. Cujus petitioni libenter annuens Dominus Episcopus, sententiamque prædictam publicè legendo, dictam aream sive fundum sub hâc consecravit formâ, videlicet:

Tenor Sententiæ latæ super Consecratione Cœmeterii.

“ In Dei Nomine, Amen. Cùm antiqua Ecclesiæ Parochialis *de Stanmore Magnâ*, in comitatu Middlesexiæ, Diœceseos London., fabrica vetusta fuerit et ruinosa; cùmque parochiani accessum ad eandem Ecclesiam difficilem et incommodum habuerint, et, ob causas prædictas, Rector et parochiani hujus Parochiæ fabricam Ecclesiæ prædictæ in alio loco, magis commodo, infra limites parochiæ prædictæ collocandi à nobis licentiam obtinuerint; cùmque venerabilis vir Dominus Johannes Wolstenholme, Miles, cultui religioso addictus, præsentis Ecclesiæ fabricam, in istâ quâ nunc cernitur formâ, suis propriis sumptibus, erigi et ædificari curaverit; cùmque venerabilis vir Dominus Thomas Lake, Miles, Barbara Burnell, Vidua, et Willielmus Robinson, Generosus, hujus parochiæ incolæ, totam hanc aream, sive fundum, continentem in longitudine, ab orientali parte occidentalem versus, ducentos et sexaginta quatuor pedes, et ab australi parte borealem versus ducentos et septuaginta tres pedes, aut eo

circiter, ad eos nuper spectantes, Deo et huic Ecclesiæ *de Stanmore Magnâ* prædictâ, pietatis intuitu, et pro dictæ Ecclesiæ fabricâ construendâ, et pro Cœmeterio, et mortuis in eodem sepeliendis, liberè obtulerint et donaverint; cùmque tam præfatus venerabilis vir Dominus Johannes Wolstenholme, Miles, quàm Rector, incolæ et inhabitantes hujus parochiæ, unanimi consensu, nobis humiliter supplicaverint, quatenus nos, autoritate nostrâ Ordinariâ et Episcopali, aream istam, sive fundum, à communibus et humanis usibus separare, ad usus sacros et Divinos convertere, ac in Cœmeterium, pro sepulturâ corporum demortuorum in parochiâ prædictâ, consecrare dignaremur: cui quidem petitioni annuentes, ad hujus fundi dedicationem sive Consecrationem procedendum fore decernimus, et procedimus in hâc quæ sequitur formâ. Sciant igitur omnes, præsentés et futuri, quòd nos *Gulielmus*, permissione Divinâ *London' Episcopus*, Dei Omnipotentis Nomine primitùs invocato, Ejusque auxilio implorato, aream hanc, sive fundum sic (ut præfertur) donatum, ab omnibus humanis et profanis usibus, autoritate nostrâ Ordinariâ et Episcopali, separamus, et in Cœmeterium, sive locum sepulturæ corporum demortuorum, dedicamus et consecramus, eandemque aream sive fundum, in Cœmeterium prædictum annectimus et adjungimus imperpetuum; sicque in usum Rectoris et parochianorum parochiæ de Stanmore Magnâ (aliàs *Great Stanmore*) prædictâ, eorumque successorum, ad effectum prædictum, convertendum et assignandum esse volumus, sicque convertimus et assignamus. Hunc denique locum sive fundum, ad honorem Dei et usum prædictum, sic (ut præfertur) dedicatum et con-

secratum, per nomen Cœmeterii de Stanmore Magnâ prædictâ, in perpetuum appellandum et denominandum fore, autoritate nostrâ Ordinariâ et Episcopali, statuimus, decernimus, et declaramus ; sicque appellamus et denominamus, per præsentés. Privilegiis insuper omnibus et singulis, in eâ parte usitatis et requisitis, et antiquo Cœmeterio sive loco sepulturæ dictæ Ecclesiæ ad omnem juris effectum, hujusmodi Cœmeterium, sive locum sepulturæ, munitum esse volumus ; et quantum in nobis est, et de jure possumus, tenore præsentium sic munimus et stabilimus ; imponentes huic jam consecrato Cœmeterio, ac etiam reservantes dictæ Ecclesiæ, et Rectori ejusdem, aliisque Ministris Ecclesiasticis ibidem, omnia et singula talia jura, emolumenta, pensiones, portiones, et pecuniarum summas, ratione sepulturæ, aut alio quocunque modo, debita, in tam amplis modo et formâ, uti olim solvebantur, aut solvi consueverunt ab antiquo, pro sepulturâ in veteri dictæ Ecclesiæ Cœmeterio, sive loco sepulturæ præassignato et consecrato ; sicque imponimus et reservamus, per præsentés.

“ *Guil’ London.*”

Lectâ et promulgatâ dictâ sententiâ Dedicacionis, precatur Episcopus ; “ *O Lord God of Abraham, Isaac, and Jacob,*” &c.

Quibus finitis, solemniter in Templum procedit Episcopus ; sedes quisque suas jussi capescunt, atque ad Liturgiam Sacellani sese parant.

Alter Sacellanorum, coram sacrosanctâ Mensâ venerans, incipit ; “ *If we say that we have no sin, we deceive ourselves,*” &c.

Tum alter, in Analogiâ stans, subjungit ; “ *Almighty God, the Father of our Lord Jesus Christ,*” &c.

Psalmi sequuntur pro tempore, 84, 122, et 132, alternatim populo respondente, quibus facultas erat.

Et Libri Lectio prima desumitur à 28 cap. Genesis, à 10 versu ad finem.

Hymnus, “ *We praise Thee, O God,*” &c.

Sequitur Lectio secunda, à secundo capite Johannis, à 13 versu ad finem.

Psalmus 100, “ *O be joyful in the Lord, all ye Lands,*” &c.

“ *I believe in God the Father Almighty,*” &c.

Post tertias Collectas usitatas, specialem hanc addidit ; “ *O Lord God Almighty,*” &c.

Jam alter Capellanus denuo exiens, et venerans ante sacram Mensam, incipit Litaniam ; “ *O God, the Father of Heaven,*” &c. ; et tunc, “ *Our Father, which art in Heaven,*” &c. ; “ *O Lord, deal not with us after our sins,*” &c. ; et quæ sequuntur ad finem Litaniae ; et precationem illam pro Clero, “ *Almighty and everlasting God, who alone workest great marvels,*” &c. ; interseritur ista, “ *O Lord God, which dwellest not in temples made with hands,*” &c.

Finitis precibus Divinis, conscendit Suggestum Wilhelmus Rainsford, Sacræ Theologiæ Baccalaureus, qui (inter cetera) doctè egit et theologicè, *cùm de Omnipresentiâ Divinâ ubivis locorum, tum speciatim, pro beneplacito suo, in Ecclesiâ ; deque reverentiâ et veneratione ibidem debitâ ; deque Fundatoris in omnes, tum præcipuè in domum Dei, profusâ largitate.*

Finitâ tandem concione, Epistolam secundus Sacel-

lanus ante sacram Mensam stans legit, e primâ ad Cor. cap. 3, à versu 16 ad finem.

Sacrosanctum verò Evangelium prior Sacellanus, ibidem stans, recitat è 10 cap. Johannis, à versu 22 ad finem.

Nicenum Symbolum pronuntiatur, universis stantibus.

Post illa, Episcopus, sede suâ egressus, coram sacrâ Mensâ sese provolvit, dicens ; “ *Let us pray the prayer of King Solomon, which he prayed in the dedication of his Temple,*” &c.

Dein in cathedram, in cancello positam, se collocat, assidentibus venerabili viro *Arthuro Ducke*, Legum Doctore, Cancellario Domini Episcopi, à dextris, et Capellanis à sinistris ; dictusque venerabilis vir *Arthurus Ducke* resurgens, humiliter nomine Domini *Johannis Wolstenholme*, Militis, Fundatoris hujus Ecclesiæ, parochianorum, Paternitatem suam obtestatur, ut domum hanc, sic (ut præfertur) Deo dicatam, Deo Ejusque sacro Nomini per sententiam suam definitivam confirmare et stabilire dignaretur ; porrigitque sententiam Consecrationis hujusmodi, quam Dominus Episcopus, sub tenore verborum sequentium, promulgavit in hâc formâ :

Sententia lata super Dedicatione et Consecratione Ecclesiæ.

“ *In Dei Nomine, Amen.* Cùm antiqua Ecclesiæ Parochialis *de Stanmore Magnâ*, in comitatu Middlesexiæ, Diœcescôs London’, fabrica vetusta fuerit et ruinosa ; cùmque parochiani accessum ad eandem Ecclesiam difficilem et incommodum habuerint, et, ob causas prædictas, Rector et parochiani hujus paro-

chiæ prædictæ fabricam Ecclesiæ prædictæ in alio loco, magis commodo, infra limites parochiæ prædictæ, collocandi à nobis licentiam obtinuerint ; cùmque venerabilis vir Dominus Johannes Wolstenholme, Miles, cultui religioso addictus, præsentis Ecclesiæ fabricam, continentem in longitudine, in navi ejusdem Ecclesiæ, ab occidentali parte orientalem versus, sexaginta tres pedes, et in latitudine triginta sex pedes, infra limites verò cancelli continentem, ab oriente occidentem versus, triginta sex pedes aut eò circiter, suis propriis sumptibus erigi et ædificari curaverit ; eandemque Altari seu Mensâ sacrâ, Baptisterio, Suggesto, aliisque omnibus et singulis ad Divina celebrandum necessariis, decenter et laudabiliter instruxerit et exornaverit ; cùmque venerabilis vir Dominus Thomas Lake, Miles, Barbara Burnell, et Willielmus Robinson, Generosus, hujus parochiæ incolæ, totam istam aream sive fundum, super quo hujus Ecclesiæ fabrica ædificata est, in usus Divinos dedicandum et consecrandum, liberè obtulerint et donaverint ; cùmque tam præfatus venerabilis vir Dominus Johannes Wolstenholme, quàm Rector, incolæ, et inhabitantes hujus parochiæ de Stanmore Magnâ, (aliàs *Great Stanmore*,) unanimi consensu, nobis humiliter supplicaverint, quatenus *nos Guilielmus*, permissione Divinâ London' Episcopus, autoritate nostrâ Ordinariâ et Episcopali, dictam Ecclesiam ab omnibus quibuscunque profanis et humanis usibus separare, et in usus sacros et Divinos dedicare, et in Ecclesiam Parochialem parochiæ consecrare, dignaremur : cui quidem petitioni favorabiliter inclinantes et annuentes, ad Ecclesiæ hujus Dedicationem et Consecrationem procedendum fore decernimus, et pro-

cedimus in hâc quæ sequitur formâ : Sciant igitur omnes præsentés et futuri, quòd *nos Guilielmus*, permissione Divinâ London' Episcopus, Dei Omnipotentis Nomine invocato, Ejusque auxilio primitùs implorato, Ecclesiam hanc, sic (ut præfertur) ædificatam, extructam, et erectam, autoritate nostrâ Ordinariâ et Episcopali, ab omni usu profano seu communi in perpetuum segregamus et separamus, Divinoque cultui et Divinorum celebrationi in Dei honorem, et in Ecclesiam Parochialem parochiæ *de Stanmore Magnâ* prædictâ dedicamus et consecramus ; ac insuper eâdem autoritate nostrâ concedimus, volumus, et ordinamus quòd, amodò in perpetuum, in hâc Ecclesiâ preces publicæ, juxta sacram Ecclesiæ Anglicanæ Liturgiam, jugiter recitentur, Verbum Dei sincerè tractetur et prædicetur, Sacramenta et Sacramentalia celebrentur, Matrimonia solemnizentur, fideles demortui et in unitate Ecclesiæ, vitæ et mortis suarum tempore, existentes, inhumentur et sepeliantur, cæteraque omnia et singula fiant et peragantur, quæ jure Divino, vel canonibus et constitutionibus aut legibus Ecclesiæ Anglicanæ, circa Divinum cultum, ad Dei gloriam, Ecclesiæ incrementum, et salutem faciendâ fuerint ; et hanc denique Ecclesiam ad honorem Dei, sic (ut præmittitur) constructam, per nomen Ecclesiæ *Sancti Johannis Evangelistæ* in Stanmore Magnâ, (aliàs *Great Stanmore*,) Deo dedicamus, offerimus, et consecramus ; et sic denominandam in perpetuum, eandemque Ecclesiam Parochialem parochianis de Stanmore prædictâ, perpetuis futuris temporibus fore et esse debere, autoritate nostrâ Ordinariâ et Episcopali, statuimus, decernimus et declaramus. Privilegiis insuper omnibus et singulis, in eâ parte

usitatis et requisitis, Ecclesiam hanc, ad omnem juris effectum, munitam esse volumus; et quantum in nobis est, et de jure possumus, munimus et stabilimus per præsentem; salvo in omnibus jure cujuscunque.

“ *Guil’ London.*”

Actu sive sententiâ Dedicacionis demum recitatâ, denuo veneratur Episcopus atque ait, “ *Blessed be the Name of the Lord,*” &c.

Finitis precationibus istis, Dominus Episcopus sedem capescit; ubi priùs populus universus, non communicaturus, dimittitur et portæ clauduntur.

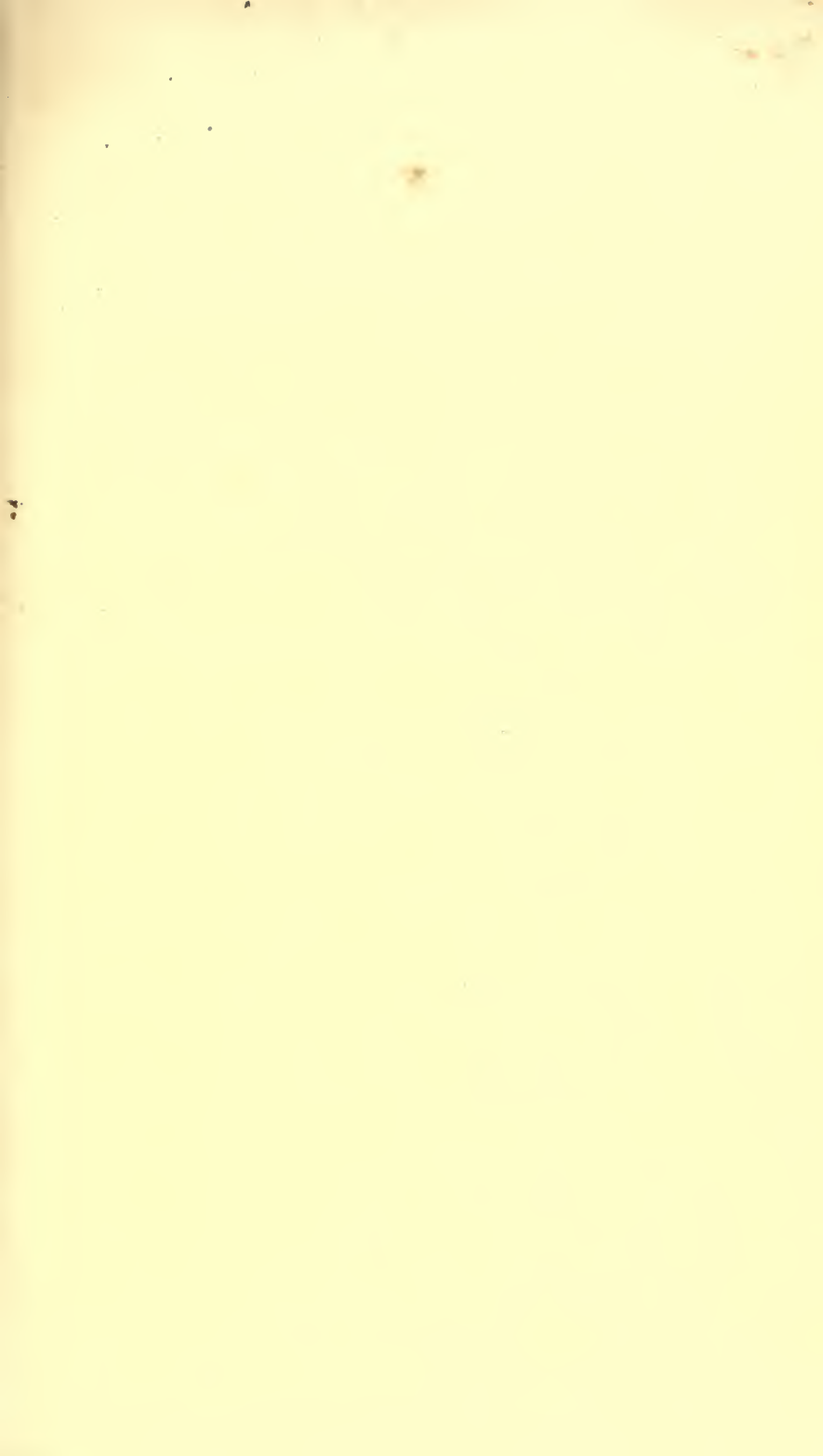
Sacram deinde Eucharistiam, (assistentibus cum Sacellanis,) Fundatori et nonnullis è dignioribus, juxta sacram Ecclesiæ Anglicanæ Liturgiam, humiliter administravit.

Finitâ tandem exhibitione, cum hâc precatione concludit; “ *Blessed be Thy Name, O Lord,*” &c.

Et post hæc vota, populum cum benedictione Apostolicâ dimittit.—(*Oughton’s Ordo Judiciorum*, vol. ii. p. 249.)

THE END.





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